THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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From the 'London Penny Sunday Reader,' an English work not republished in this country.

Christmas Day.

O Saviour, whom this holy morn
Gave to our world below;
To mortal want and labor born,
And more than mortal wo!
Incarnate Word, by every grief,
By each temptation tried,
Who lived to yield our ills relief,
And to redeem us, died!
If gaily clothed, and proudly fed,
In dangerous wealth we dwell,
Remind us of thy manger bed,
And lowly cottage cell.
If press'd by poverty severe,
In anxious want we pine,
O may thy Spirit whisper, near,
How poor a lot was thine.
Through fickle fortune's various scene,
From sin preserve us free;
Like us thou hast a mourner been—
May we rejoice with thee!

For the Churchman.

Sonnet.

BY G. ZELOTES ADAMS.

I love to meditate upon the dead,
To bend above that silent chamber's gloom,
Where being's rallying spark once softly shed
Immortal halo! On the future loom
Sweet hopes all radiant with joy divine,
That He who hushed the waves of Galilee,
Will calm the billows in this heart of mine—
Will bid the clouds of earth for ever flee;
And let heaven's clear sunshine on the breast:—
Then I shall drink in beauty, fading not,
At nature's Source—shall press the hands here press'd
So often, and recall kind words forgot,
Of friends once familiar. Oh, it buoys the soul to stand,
And thus catch gleams prophetic of that better land.

Hartford, Connecticut.

THE CHURCHMAN.

From Nelson's Festivals and Fasts.

THE NATIVITY OF OUR LORD, OR THE BIRTH-DAY OF CHRIST, COMMONLY CALLED CHRISTMAS DAY.

FESTIVALS.

Question. What festival does the Church celebrate this day?

Answer. The Church, this day, celebrates the great festival of the nativity of our Saviour Jesus Christ; or the appearance of the Son of God in the flesh.

Q. What authority have we for the observation of this festival?

A. For the observation of this festival we have the authority of the primitive Church; for though we have no certain evidence of the exact time when it was first observed, yet it was certainly very early observed all over the West. The immemorial observation of it is a proof of its primitive institution. It is a matter of inferior moment, whether the 25th of December be the real anniversary of Christ's birth: the only matter of real importance is, that a particular day be set apart for celebrating, with proper gratitude and devotion, the blessed event of the Saviour's nativity.

Q. What provision has the Church made for celebrating this day with proper solemnity and devotion?

A. The Church both excites and assists our devotion, by the particular service appointed for the day. In the first lessons,* she reads to us the clearest prophecies of Christ's coming in the flesh; and in the second lessons,† and in the epistle and gospel, she shows us the completion of those prophecies, by giving us the entire history of his birth. In the collect she teaches us to pray that we may be partakers of the benefits of his birth; and in the proper psalms she employs us in our duty of praising and glorifying God for this incomprehensible mystery.‡ The epistle and gospel for the day were used in the most ancient liturgies.

Q. What are we to believe concerning the birth of our Saviour Christ?

A. In the fulness of that time, which was long before appointed in the eternal counsel of God, the holy Jesus, by the miraculous power of the Holy Ghost, was conceived and born of the Virgin Mary, who was of the house and lineage of David. The Saviour was born of a woman, and thus, though without sin, made subject to the law, that, by his obedience to the law, he might deliver us from its penalties; and he was born of the house and lineage of David, to denote his sitting upon that everlasting throne of which the throne of David was a type, and ruling for evermore the true Israel of God, his obedient people.

Q. Did not the prophecies of the Old Testament predict the miraculous birth of the Messiah?

A. The prophecies of the Old Testament foretold the miraculous birth of the Messiah. Jeremiah says, "The Lord hath created a new thing upon the earth, a woman shall compass a man." (Jer. xxxi. 22.) Isaiah says, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. (Isa. vii. 14.)

Q. What were the circumstances of our Saviour's birth?

A. Christ was born at Bethlehem, according to the prediction of the Prophet Micah, (Mic. v. 2,) whither Joseph and Mary went, in obedience to the decree of Augustus, to be taxed. (Luke ii. 4.) The concourse of people at Bethlehem was so great, that they could find no accommodation but a stable, (Luke ii. 7,) where the blessed Virgin brought forth her first-born Son, and wrapped him in swaddling clothes, and laid him in a manger; doing herself the offices of a pious and tender parent, whilst all the angels of God worshipped her holy child. (Heb. i. 6.)

Q. How was the birth of our Saviour published to the world?

A. The birth of Christ was proclaimed by the administration of angels. As certain shepherds were keeping watch over their flocks by night, the angel of the Lord came upon them, and the glory of the Lord shone round about them. (Luke ii. 9.) The splendor of the appearance confounded the humble shepherds; but the angel quickly dissipated the terror that seized them with the tidings he brought of great joy to all people, addressing them in the joyful words, "Unto you is born this day in the city of David, a Saviour, which is Christ the Lord." (Luke ii. 10, 11.)

Q. How were the shepherds directed to find this new-born King?

A. Lest the shepherds should expect a prince accompanied with outward pomp and magnificence, the angel describes the meanness and obscurity of his situation: "This shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, and lying in a manger." (Luke ii. 12.) The shepherds, without delay, went to Bethlehem, and finding the assurances of the angel verified, they published to the world both what they had seen and heard concerning the holy child Jesus.

Q. How was this joyful news of the birth of a Saviour received by the angels and the shepherds?

A. The multitude of the heavenly host celebrated the birth of Christ in that devout hymn, "Glory to God in the highest, and on earth peace, and good will toward men, (Luke ii. 14;) and the shepherds, when they had found the real completion of what was told them by the angel, returned, glorifying and praising God. (Luke ii. 20.)

Q. This hymn of the angels having been retained in the offices of the Church ever since the primitive times of Christianity, it will be proper to explain it.

A. In this hymn the blessed angels excited one another to give glory and praise to God for his wonderful works toward the children of men. They celebrated the majesty and greatness of God, those exalted prerogatives of power, wisdom, and goodness, which appeared with the greatest lustre in the stupendous incarnation of the Son of God; and by proclaiming peace on earth, and good will toward men, they signified that Christ should take away the enmity between heaven and earth, and reconcile man to God.

Q. What may we learn from the circumstances attending our Saviour's birth?

A. The eternal Son of God, when he descended upon earth, chose a state of poverty, to teach us that riches and honors are not valued in the sight of God, nor necessary to true felicity. His birth was, in the first instance, announced, not to the haughty Herod, or to the proud Pharisees and scribes, who would have contemned the humility of his appearance, but to the simple and innocent shepherds of Bethlehem. The important lesson is hereby taught us, that none but the poor in spirit, none but those who cherish meekness and humility of temper, are prepared to receive the blessings of salvation.

Q. At the time of our Saviour's birth, was there not a general expectation throughout the world of the appearance of some great deliverer?

A. At the time of our Saviour's birth, the expectation of the coming of the Messiah was universal among the Jews; and a general expectation of the appearance of some great and powerful personage was cherished among the Gentiles. Suetonius, the famous historian, says, (Lib. viii. c. 4,) "There was an ancient and general opinion famous throughout all the eastern parts, that the fates had determined that there should come out of Judea those that should govern the world." These words seem to be a verbal translation of that prophecy in Micah, (Mic. v. 2,) that out of Judah should come the Ruler. Tacitus, another historian, asserts (Lib. v. Hist.) that a great many were possessed with a persuasion that it was contained in the ancient books of the priests, that, at that very time, the East should prevail; and that they who should govern the world were to come out of Judea. The phrase, that *the East should prevail*, refers to that title given the Messias by the Prophet Zechariah, (Zech. iii. 8,) who calls him the man whose name is the *East*. For, though we translate the Hebrew word *branch*, yet it signifies also the *east*; and may be rendered the one as well as the other.

Q. How was Christ qualified to make known the will of God to mankind?

A. A principal office of our Saviour was to make known the will of God to mankind. He was eminently qualified for this office, by the dignity and excellency of his person, by the clearness and perfection of his doctrine and precepts, by the brightness of his example, and by the encouragements of gracious assistance and glorious rewards, which he promises to all those who engage and persevere in his service.

Q. How was our Saviour qualified by the dignity of his person to reveal to us the will of God?

A. He who lay in the bosom of the Father, and had the Spirit communicated to him without measure, (John i. 18; iii. 34,) in whom dwelt the fulness of the Godhead bodily, (Col. ii. 9.) must have possessed the most perfect knowledge of the divine will. We have, therefore, the greatest reason to put our trust and confidence in that method of attaining salvation which he has revealed; for it was the contrivance of infinite wisdom, it is the gift of infinite mercy, it is assured to the penitent and faithful, by infinite truth and power.

Q. Wherein consists the perfection of our Saviour's doctrine and precepts?

A. The doctrine of Christ sheds the most clear and glorious lustre on every object connected with the spiritual welfare and happiness of man. His Gospel conveys to us just and exalted views of the nature of God, of the perfection of his attributes, of the spirituality of his worship, of the means of access to the throne of his mercy, of the eternal destiny of man: on all these momentous and important subjects, reason conveyed only faint and uncertain knowledge. The precepts of Christ shed new and striking light on all the important duties which we owe to God, our neighbor, and ourselves: they are calculated, by their purity and perfection, to raise our nature to the highest improvement of which it is capable. To prevent our falling into sinful actions, our Saviour lays a restraint upon our thoughts, which influence our conduct, and commands us to govern our senses, which give birth to our thoughts, (Matt. v. 28:) to obviate all those evils, which proceed from an inordinate desire of riches, he insists on that admirable temper of mind distinguished in his Gospel by *poverty of spirit*, (Matt. v. 3,) which teaches us to be humble and contented in every condition: to keep us at a distance from the temptations of lying and detraction, he has forbidden all idle words, (Matt. xii. 36,) that the care to avoid them may secure us from falling into those greater faults: to hinder the fatal effects of anger and revenge, he has commanded us to love our enemies, (Matt. v. 44,) and to do good to them who do evil to us: to facilitate the practice of the virtue of patience, so necessary in this vale of tears, he has manifested to us the treasures that are hid in adversity, and the advantage of being persecuted for his sake; assuring us, that what the world calls misfortune and calamity, often prove the instruments of our happiness, both in this life and the next—Blessed are they that mourn, blessed are they that are persecuted, (Matt. v. 4, 10:) and to make us quiet and easy in our own minds, and mild and gentle in our conduct to others, he requires us to have a quick sense of our own weaknesses and defects, and readily to condescend to the lowest offices, for the good of our neighbors. (Matt. xi. 29.)

Q. Wherein appears the excellence of our Saviour's example?

A. Our Saviour has set us, in his life, a bright and perfect example of all the virtues which he requires us to cultivate. To impress on us the duties of piety and devotion, he frequently retired, and spent whole nights in prayer, (Matt. xiv. 23; Luke vi. 12;) from worldly occurrences he always sought to raise matter for spiritual thoughts; and he conformed, not only to divine institutions, but to human appointments, that tended to promote religion. (John x. 22.) To teach us humility, the King of glory condescended to the poverty of a stable; this wisdom of the Father became dumb, and was reduced to the simplicity of an infant. To teach us the duty of universal benevolence, the whole course of his life was employed in doing good. (Acts x. 38.) To engage us to suppress all ambitious desires, he refused the offer of the kingdoms of the world, and the glory of them. (Matt. iv. 8, &c.,) and when the people would have made him a king, he silently withdrew, and they knew not where to find him. (John vi. 15.) To impress on us the duty of obedience to government, he cheerfully paid tribute, though he was free from any such obligation, and was forced to work a miracle to perform it. (Matt. xvii. 24, 25, &c.) To excite us to live above the world, he chose to have no part nor share in the possessions of it, the Son of man not having where to lay his head, (Matt. viii. 20;) and though he denied himself in the lawful pleasures and satisfactions of life, yet he was perfectly contented in his mean condition. To teach us in all our sufferings to be resigned to the will of God, in his bitter agony and death, he renounced the strong inclination of nature to life, he overcame the aversion of nature to suffering, and cheerfully submitted to the appointment of his Father. (Matt. xxvi. 39.) To teach us that we should not value the judgment of the world so highly as to permit a regard to it to lead us to transgress the laws of God, he made himself of no reputation, (Phil. ii. 7;) and, in order to do good to mankind, was contented to be esteemed one of the worst of men, to be in league with Beelzebub, (Luke xi. 15,) an impostor, a friend and companion of publicans and sinners, and a seducer of the people. (Matt. xi. 19.) To teach us to resist all temptations to anger, and to preserve an evenness of mind under all provocations, he bore, on all occasions, with the dulness and slowness of the understanding of his disciples, (John xiv. 5, &c.,) and answered the sharpest reproaches of his enemies with calm arguments and modest silence. (John x. 32.) To impress on us that difficult duty of loving our enemies, he prayed most earnestly for his, even when, in an agonizing death, he felt the most bitter effects of their cruel malice. (Luke xxiii. 34.)

Q. What encouragement and aid does our Saviour offer us in the performance of our duty?

A. To animate us to repentance, and to excite us to holiness, he offers pardon and forgiveness of our sins, and perfect reconciliation to God by the merits of his death and passion. He supplies us with strength to perform our duty, by enlightening our dark minds, by exciting our wills to that which is good, and by raising our courage under difficulties and dangers: he alarms our fears by the threatenings of eternal punishment, and encourages our hopes by the promises of everlasting rewards. These are the most powerful considerations to induce men to renounce sin, and to lead them to the practice of every virtue.

Q. What are the affections which we should exercise on this joyful festival?

A. On this joyful festival we should contemplate, with holy admiration and gratitude, the stupendous love of God toward mankind, in sending no less a person than his own Son, and no less dear to him than his only-begotten Son, to accomplish our salvation. Our hearts should be warmed with lively gratitude to the blessed Jesus, for his wonderful humility and compassion in undertaking the work of our redemption: for he who lodged in the bosom of his Father, came into the world, and had not where to lay his head; he who had heaven for his throne, was contented to be born in a stable, to be laid in a manger, to be wrapped in swaddling clothes. He became miserable, that we might be made happy; he became poor, that we might be made rich; he submitted to the death of the cross, that we might live for ever. The consideration of the infinite love of God in the redemption should inspire us with the most lively confidence in his mercy, under a penitent sense of our sins; for he who hath given us his own Son, shall he not with him freely give us also all things? (Rom. viii. 32.)

Q. How ought we to express our thankfulness for the incarnation of the Son of God?

A. We should express our thankfulness for the incarnation of the Son of God by devout acts of praise and thanksgiving; by complying with the great design of this wonderful plan of redemption, which teaches us to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world, (Titus ii. 12;) and by imitating the infinite love of God, and as he so loved us, to love one another. (1 John iv. 11.)

Q. How should we express our gratitude to the blessed Jesus for his infinite love, in condescending to become our Redeemer?

A. We should express our gratitude to the blessed Jesus for his infinite love in condescending to become our Redeemer, by sincerely believing in him; by cordially receiving him as our divine Prophet and Instructer, our gracious High Priest and Intercessor, our almighty King, obeying his commands, trusting in his intercession, and submitting to his laws; and by earnestly endeavoring to advance daily in piety and virtue, that we may be conformed to the likeness of that holy Redeemer whom we love. Our gratitude should also be expressed by setting a great value upon all the means and opportunities of holding communion with him, by meditating upon his glorious character and offices, by earnestly imploring his mercy and grace, and by commemorating his infinite love in the holy eucharist; and to complete the expressions of our gratitude, we should, by endeavoring to do good both to the bodies and souls of men, show that we are indeed the followers of that compassionate Jesus, who came into the world to save lost mankind. If, in this way, we express our gratitude to our blessed Lord, we may, with joyful confidence, look forward to his glorious appearing, (Titus ii. 13,) as our Judge and King, to exalt us to the eternal fruition of the joys of his presence.

Q. How is the observation of this festival abused?

A. This festival is abused when, instead of devoting it to the exercises of piety, we chiefly employ it in vain and idle pleasures; when our joy degenerates into sin and sensuality; and when we indulge in luxury and intemperance, to the great scandal of our Saviour and his holy religion, and to our own great guilt and condemnation.

* First lessons. For the morning, Isa. ix. to verse 8; for the evening, Isa. vii. verse 10 to verse 17.

† Second lessons For the morning, Luke ii. to verse 15; for the evening, Titus iii. verse 4 to verse 9.

‡ The evangelical import of the psalms appointed for Christmas day will be found admirably explained by Bishop Horne, in his Commentary upon them.

From the Protestant Episcopalian.

OBSERVANCE OF THE LORD'S DAY.

Messrs. Editors,—I was pleased to hear that a distinguished visiter during his sojourn in our city, when addressed on the subject of paying a visit to Fairmount, made this reply, "There are two things, gentlemen, I cannot do,—first, I cannot consent to break the ten commandments, and secondly, I cannot consent to break the laws of my country." I presume some reference must have been made by the applicants relative to a Sunday visit to that delightful spot, which may be justly looked on as the pride and ornament of our city.

We have long been taught to regard example as a far more effective and forcible preacher than precept, and on few subjects of morals do the exigencies of the terms require the application of a stronger influence than on that of keeping holy the sabbath-day. The profanation of the Christian sabbath among us as a people, is a crime of awful magnitude and increasing prevalence. We have only to look around us in our city for the most flagrant violations of the fourth commandment.

If we visit the *livery stables* on the sabbath we shall find all bustle and motion, and although the keepers of these establishments feel that they are violating the laws of God, yet the fourfold custom of this day over other days is a temptation which they feel unable or unwilling to resist. And in this unhallowed avocation, they not only violate the claims of God, but disregard the just rights of the brute creation, who are unable to lift a voice in their own defence; for whosoever compels his horse to labor on the sabbath-day, except in cases of necessity or mercy, is draining from the poor beast that for which he has no claim, and for which oppressive exaction he must account in the day of righteous retribution. The *excessive travelling* in excursions of pleasure on this day is a fearful evil. See the omnibusses dragged along our streets, disturbing the families of peace and the sanctuaries of prayer, by the rolling of their wheels and the prancing of their horses, while thousands of our pedestrian citizens crowd to a mount, naturally and nominally fair, but made foul and polluted by the heaven-defying thousands who gather around its base, or ascend its summit on the Lord's day. See the *steamboats* leaving our wharves, and *railroad cars* their respective depots, in the broad light of a sabbath sun, bearing their hundreds or thousands to the adjacent cities, towns, and villages, where they disturb by their intrusion, and curse by their example. See the *stages and mails* conveying men and goods, letters and parcels, to almost every town and village in the Union, and calling into active occupation at least a hundred thousand persons, in the form of postmasters and their clerks, hostlers, drivers, and sundry others. And then, in and around our city, and almost every where else, are those hotbeds of crime, houses, stores, and shanties, opened for the sale of ardent spirits, whose breath is poison, and whose sting is death. Here, without restraint or concealment, thousands regularly resort, and waste the hours of the precious sabbath, degrade their animal as well as moral nature at the brutalizing board of inebriety, and too often they are excited to riot and outrage; and on the evening of the holy day may be seen travelling our streets in a state of disgusting insensibility. *Public bakers* also, in large towns and cities, are often chargeable with the sin of sabbath-breaking. Who could read the heart-touching appeal of a number of journeymen bakers in this city, as published in the daily papers a few months ago, and not grieve that such a fearful calamity should be inflicted on deathless beings, in a professedly Christian country, as to blot from their calendar the existence of a sabbath. They have not only ordinary duty to perform, but extra labor is required to meet and gratify the tastes and appetites of the thousands around us who must surely have concluded that the poor baker has no soul; and what deepens the circumstances of the case is, the fact that they are emboldened to transact the business without shame, in consequence of their unhallowed gain being derived from those who regularly attend the preaching of the Gospel. We need not say how the *milliner*, the *tailor*, the *shoemaker*, the *hair-dresser* are called upon to minister to the persons of many—while the expensive festivities in some dwellings destroy, to the servants of such families, the sabbath as a day of rest, and make it a day of unceasing toil. Where these ill-timed entertainments are not given, and scores are closed, how often is the sanctity of the day violated by attention to worldly affairs. Some *merchants* are in the habit of devoting a certain portion of every Lord's day to reading letters on business, posting their books, going over the transactions of the week, examining the entries of their clerks; and instances have been known when, under the pressure of over-crowded business, the strength and time of the *packer* has been required to carry out the engagements of the employer. Some *builders* will close their workshops and abandon their planes, but in a retired room will take up the compass and the rule, draw plans, make calculations, and have their mental powers more intensely engaged in worldly matters than on any other day—while thousands, who neglect the appropriate duties of the sabbath, yield to a listlessness of spirits, and exclaim, "O what a weariness is it! When will the sabbath be gone, that we may sell corn and set forth wheat?"

Shall I not visit them for these things? saith the Lord. Shall not my soul be avenged on a nation like this? And can *we*, who profess the religion of the Saviour, behold such flagrant violations of his commands without serious concern and alarm. Can we see the gigantic strides of this evil interfering with our national character, sapping the foundation of religious and domestic happiness and social intercourse, and exposing us to the just judgments of Almighty God, without raising a voice and putting forth our strength to arrest the mighty evil? Is it not a day hallowed and endeared to the best feelings of our hearts, by associations the most sublime, and blessings the most important; and shall we not, as men of Israel, endeavor to stem the flood of evil by our counsel, our influence, and our prayers?

COMMUNICATIONS.

For the Churchman.

ARCHBISHOP LAUD.

"The History of the Troubles and Tryal of the Most Reverend Father in God, and blessed martyr, William Laud, Lord Archbishop of Canterbury. Wrote by himself during his imprisonment in the Tower. To which is prefixed the Diary of his own Life." London, fol. 1695.

Laud has triumphed; and he needs no apology. Yet of his important and interesting life, scarcely any thing is generally known; and perhaps he would long since have been forgotten, had not Puritanism made his name immortal. Yet to Churchmen all the circumstances of a career devoted so constantly to the Church of their affections are of interest; and in preparing a sketch of its history, the writer believes he may perform no unimportant task.

The most considerable collection of documents respecting Archbishop Laud is contained in the work at the head of this article, of the compilation and publishing of which I shall give some account.

It was given to the world by the Rev. Henry Wharton, some time chaplain to Archbishop Sancroft, who published it from the original MSS., in the possession of that prelate at his death.

It appears that Archbishop Laud was "very exact and careful in keeping all papers which concerned himself, or any affairs of Church and State, passing through his hands;" keeping constantly "a journal of his own actions," as well as "minutes of whatsoever passed at Council-table, Star Chamber, High Commission Court, &c."

His enemies, well knowing this, when he was impeached of high treason, gave orders for the searching of his study at Lambeth; and commissioned William Prynne to search his chamber and pockets in the Tower.

Prynne took away twenty-one bundles of papers, arranged for his defence, together with his diary, and book of private devotions. Of these, he never returned but three bundles; "Employed such against the Archbishop at his trial as might seem prejudicial to his cause; suppressed those which might be advantageous to him; published many, embezzled some, and kept the rest to the day of his death."

While Prynne had in possession the Archbishop's papers, he published several pretended works of his, as well as his diary; but says Mr. Wharton, who had the original MS. of the diary before him, "neither entire, nor faithfully, but altered, mangled, corrupted, and glossed in a most shameful manner, accompanied with desperate untruths."

It was, indeed, as says our author, to be regretted that the friends and biographers of the deceased Archbishop had no other authority for the prelate's autobiography than the mangled copy of an edition published by his most inveterate enemy; and the memoir by Dr. Heylin, "written with such care and elegance," has lost half its value in the subsequent discovery of the original documents.

At the death of Prynne, Archbishop Sheldon procured an order, deputing Sir William Dugdale and others to search Prynne's study, and to seize all books and papers belonging to the late prelate.

This was accordingly done; and many important MSS. were recovered. A copy of Laud's autobiographic memoir having at the same time fallen into his hands, he determined to publish it, with such supplementary papers as were necessary; and deputed Dr. William Sancroft, then Dean of St. Paul's, to oversee the publication. Undertaking this, Dr. Sancroft proceeded in his duty; until finding the copy of Archbishop Laud's History very corrupt, he made a close search for the original; and finally discovered it in St. John's College at Oxford, having probably been deposited there by "Dr. Richard Bailey, formerly president of that college, and executor to the author." The publication, however, was impeded until the death of Archbishop Sheldon; and Dr. Sancroft succeeding him in the archbishopric, was too much engrossed with the cares of his jurisdiction, to pay attention to it until after the unhappy abdication of James the Second, and the consequent events; when, retiring into Suffolk, he devoted himself to the arrangement and collection of the MSS. He was shortly after seized with a violent fever, and died on the 21th November, (4th December, N. S.,) 1693.

Before his death, however, he commissioned his chaplain, the Rev. Mr. Wharton, to proceed in preparing the work for publication, and accordingly bequeathed him all the documents in his possession relative to Archbishop Laud.

The more important of these form the volume before me, and the evidence of authenticity being so conclusive, I have not thought improper a detail of facts, supporting authorities, for judgment of character, the best that foe or friend could desire.

In a future number, the writer intends giving a review of "The Diary of Archbishop Laud," being the first article in the volume.

PHILARCHÆUS.

Boston, December 14, 1836.

For the Churchman.

CONGREGATION AT KEY WEST, FLORIDA.

Considerations in favor of assisting the congregation of Protestant Episcopalians at Key West, Florida, so as to enable them to erect a church, addressed to the friends of religion and morality

This congregation has been duly organized, and an act of incorporation obtained from the legislative council of the territory, under the title of the "Rector, Wardens, and Vestrymen of St. Paul's Church, Key West." The population of the island does not exceed, during the most busy season of the year, six hundred; to which, probably, one hundred may be added as the average of the seamen generally in port. On the occasions of divine worship, many persons not belonging to the congregation have been present, and are willing, for general good, to yield their personal predilections, and attend the services of the Episcopal Church. It is probable the number will be increased, as well by the accession of new settlers, as by that of those persons who have not associated with any Christian assembly. Like most emigrants, the members of this society are poor. The country has not yet been sufficiently opened to afford proper scope for talent and industry. The principal employment of the people is commerce, connected with the wrecking business on the Florida Reef.

That they should be attached to the principles imbibed in their tender years, and which they associate with the memory of beloved parents and guardians; that they should not merely prefer a worship to which they have been accustomed, but venerate a liturgy which has been almost universally admired, and in the use of which pious persons of various ages and countries have found so much delight—that they should desire their children to be brought up under the influence of the same spiritual advantages, and the neighbors whom they esteem, and the territory of their abode, to enjoy like opportunities of religious instruction, incitement, and satisfaction, are, it is conceived, no more than is natural, and I may add, commendable. I ask, then, our friends, at home and abroad, whether they will not encourage these sentiments, and assist us to continue in our common faith. I ask those "in green pastures, and beside the waters of comfort," to think of their brethren far from their native place, and the friends of their youth, and, in addition, separated from the Church of their affections and their vows, from its sabbaths, its sacraments, its sympathies, its ministers, its ineffable consolations, and its soul-enlivening hopes,—I ask them to enable us, though absent in body, to be with them in spirit on the Lord's day, close by the sacred altar, pouring out a common offering, in the same words, to our one Father and Redeemer. I ask their assistance, that we and they, as far as circumstances permit, may take sweet counsel together, and walk to the house of God in company; and I know, and am persuaded, that such an appeal to good feeling and solid Christian principle will not, cannot be in vain.

The delightful climate of Key West, and its reputation for health, founded on a just basis, its contiguity to the ocean and the gulf stream; a reputation which cannot be rendered suspicious by the peculiar circumstances of the sickly summer of 1823—a reputation unrivalled by any situation in the southern States—authorize the belief that it will be much resorted to by the wealthy, at all seasons, by those who are seeking a healthy summer residence, and by invalids, as well from the North as from the South. Shall they come here and be debarred of their religious privileges? Shall the Christian in time of sickness be permitted to sigh in vain for the visits of his minister, and the consolation of the holy communion?

A considerable proportion of the members of our Church here will probably be transient persons. To their spiritual welfare the pious and benevolent cannot be insensible. Indeed, among the changes of this mortal life, who can say that he, or some most dear to him, may not be called hither, and have reason to rejoice in those means of grace, for the foundation of which his pious liberality has assisted to make provision. Perhaps this may be read by persons who, or whose friends, are indebted, under God, for the restoration of health and the prolongation of life to this balmy and cordial climate; and how can they express their pious gratitude more significantly than by contributing to erect a temple to the honor of the Lord of life, in which his children may assemble, to indulge in the joy of thankfulness, and to testify their affection toward their divine Benefactor for all his goodness toward them, and to all mankind, through our blessed Saviour Jesus Christ.

The convenient position of Key West in relation to the West Indies, connected with its remarkable salubrity, justifies the expectation, that it will, at no distant period, be a place of considerable importance. It is very probable, that in the course of a few years, a branch of the naval establishment on the Gulf will be located here, and the population be much increased, rendering the services of a missionary far more necessary even than they are at present.

In newly-settled places, the value of religious institutions, as a means of promoting concord and good will, of encouraging correct moral sentiments and good habits, and thus aiding the civil power, cannot but be appreciated by the reflecting and enlightened. Upon the considerations now stated, it has not been deemed necessary to dwell. They have been merely suggested with the view of inviting the public mind to a subject of importance, without any intention of dictating to a discerning and generous liberality.

Donations in aid of the congregation of Protestant Episcopalians at Key West will be thankfully received by the Rev. Dr. Hawks, of St. Thomas' Church; Thomas N. Stanford, Esq., 152 Broadway, New York; or by the subscriber, to whom letters may be addressed by mail.

Robert Dyce.

Key West, November 22, 1836.

For the Churchman.

THE "SOCIETY" SYSTEM.

Mr. Editor,—While the subject of "societies" is before the public, may I take the liberty of asking attention to one possible operation of them, which does not appear to have attracted notice. An "irresponsible society," it seems clear enough, may oppose and overpower the Church; that is a difficulty in one direction. But may not a society adopted by the Church, and in theory responsible to it, govern in fact the Church itself? and if so, is there not a difficulty in that other direction also? Suppose the Church were to declare solemnly that it is a Sunday School Society, all the members of the one being by baptism members of the other; and then suppose the Sunday school cause to be magnified disproportionately, till all the ardent, and perhaps a majority of the baptized, were carried away with the enthusiasm: would not the Church be then governed by this Sunday school Society? Suppose, again, the same process and the same feelings in behalf of an Education Society—would not that institution rule the Church? So likewise of a Bible Society; of a Tract Society; and the rest. Nor must we exclude our great Missionary Society, which, however well managed now, is liable to the same objection. Besides its innumerable zealous and determined friends in dioceses which ask not its aid, a moiety at least of all our dioceses either receive or desire that aid. It follows of course, that our Missionary Society *interest* may send a majority of Deputies to the General Convention; may be a majority in the State Conventions; may have a leading influence in the election of bishops; and may be sensibly felt in the affairs of many parishes, and the choice of many pastors. These remarks are not prompted by the least opposition to the missionary cause, or to our present missionary organization; they are merely intended to invite the consideration of reflecting Churchmen to a point of great importance, before it shall present itself, as it may at any time, under circumstances not favorable to a dispassionate attention. The alternative may yet be—shall the Church have its own affairs governed by an independent General Convention, taking all the risk of an *exterior* domination by "irresponsible societies?"—or, will it allow its own affairs to be swayed by an *interior* domination, created by resolving itself into a society, which in turn resolves the General Convention into its own instrument? Some persons may prefer the one course, and some the other: but with that choice my paper has no concern. Some, again, may allege that, as there is no internal domination now, none need at any time be apprehended: to these I would most respectfully suggest, that there can be no better way of guarding against this surreptitious dominion, than keeping in perpetual and vivid remembrance that a natural tendency to it exists in our present missionary organization and missionary ardor.

Sextus.

For the Churchman.

Rev. Sir,—A writer in the Gentleman's Magazine, in answer to the quere "From whence is derived the custom of adorning our churches with evergreens at Christmas?" conjectures that the first hint of this ancient custom was taken from the frequent allusions to it in the different prophets, to the coming of our blessed Saviour, under the similitude of a branch, as "Behold the days come, saith the Lord, that I will raise unto David a righteous branch." "For behold, I will bring forth my servant the branch." "Thus saith the Lord, I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twig, a tender one, and will plant it upon an high mountain, and eminent. In the mountain of the height of Israel will I plant it, and it shall bring forth boughs, and bear fruit, and it shall be a goodly cedar." "In that day shall the branch of the Lord be beautiful and glorious," &c. &c. It must be allowed that those passages and expressions in which our Saviour is represented under the type of a branch, a goodly branch, a glorious branch, &c., in the above-mentioned clear and eminent prophecies of his first appearance in the flesh upon earth, are in a most lively manner brought to our memories and impressed upon them by those branches and boughs of evergreens, with which our churches and houses are adorned. Their gay appearance and perpetual verdure in that dead season of the year, when all nature looks dark, comfortless, and dreary, and when the rest of the vegetable world have lost their honors, agreeably charms the beholder, and makes a very suitable appendage to those cheerful and gladsome emotions with which the return of this holy festival should always be welcomed. It is not unlikely but that this custom was farther intended as an allusion to those passages of the Prophet Isaiah, which foretel the felicities attending the coming of Christ. "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together to *beautify the place of my sanctuary*." In a postscriptum to the above is given another opinion in regard to the origin of this ancient custom, which is thus worded: "Wiliam of Malmsbury, in his book of Antiquities of Glostenbury, assures us that Frecuphus affirms, in the fourth chapter of his second book, that Philip the apostle, preaching the word of God in Gaul, which is now called France, chose out twelve of his disciples, whom he sent to Britain to preach the word of life. He appointed as chief or bishop over these, Joseph of Arimathea, his dear friend, who buried our Lord. These, according to John Capgrave, who brings Milkin and Merlin for vouchers, came into this land in the time of Avarigus, who gave to them the isle of Avalon, where they built an oratory of wrythen wands or boughs, which was the first Christian church, if one may so call it, which was erected in Britain. We find that this custom was followed in the first times, in building the Christian churches in Britain of boughs; and I am apt to think that the custom of adorning our churches at Christmas, as well as our houses, with evergreens, proceeds from what has been related." As this custom is confined I believe to Britain, and is not common on the continent, it is most probable, that this was in reality the origin of this most ancient and goodly custom, a circumstance adding much to the interest with which we should look upon these emblems; for how great should be our joy, and how hearty our thanks, that the religion of peace and love, which was first preached to the benighted inhabitants of that renowned island, in a temple made but of the boughs of the forest, should have so prevailed, through the blessing of our ascended Saviour, as to be extended to all, sending up its adorations and thanksgivings from so many noble and stately piles dedicated to the "one, only, and true God."

B.

We publish the above legend as a matter of curiosity, merely remarking, that we rest the custom referred to on the general grounds of primitive usage and intrinsic propriety.

From the Episcopal Recorder.

ADVENT.

The beginning of the season of Advent admonishes us to bring before our minds the great theme of which it reminds us; the continuance of the same season for several successive weeks, tells us that its consideration ought not to be hastily put aside. It is too obvious to need more than a suggestion, but too important ever to be overlooked, that the Lord Jesus Christ is the great object with which the Church commences, continues, and ends the arrangement of the ecclesiastical year. It is the Sun of Righteousness, and not the material and perishable luminary of the natural world, which is to her for signs and for seasons. How profitable, and to the Christian how delightful, thus to "*set the Lord always before us;*" to have called to our remembrance, by associations which meet us at every step of our path, his life, his sufferings, and death for our redemption. It becomes us to see that the interest which we feel in this ever-present and ever-delightful subject is *personal;* that it is with us one not of curiosity or speculation, but of the highest practical importance. "Jesus Christ will profit us nothing" unless we be united to him by a living faith, united as the branch is united to the vine. Are we thus *one with him* as he is with the Father, "casting all our cares upon him" because we are assured that "he careth for us," believing that our personal welfare, especially our spiritual improvement, is dear to him; and on the other hand possessing the delightful consciousness that "we love him because he first loved us," and that he is indeed "all our salvation and all our desire?" Without such a practical consideration of the Advent of Christ and of his sojourn on earth to its eventful close, we pervert its whole design and the design of the Church in presenting it to our notice.

INFLUENCE OF INFANT BAPTISM.

"I cannot but take occasion," says Matthew Henry, "to express my gratitude to God for my infant baptism; not only as it was an early admission into the visible body of Christ, but as it furnished my parents with a good argument, and, I trust, through grace, a prevailing argument, for an early dedication of myself to God in my childhood. If God has wrought any good work upon my soul, I desire with humble thankfulness to acknowledge the influence of my infant baptism upon it."

Faith (says Jeremy Taylor) converses with the angels, and antedates the hymns of glory; every man that hath this grace is as certain that there are glories for him, if he perseveres in duty, as if he had heard and sung the thanksgiving song for the blessed sentence of doomsday.

There is small chance of truth at the goal where there is not a child-like humility at the starting-post.—*Coleridge.*

THE CHURCHMAN.

SATURDAY, DECEMBER 24, 1836.

TERMS,

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

Festival of the Nativity.—The leading article on our first page is from Nelson's Fasts and Festivals of the Church. Our Church has of late years become so enlarged, by the addition of members who were not reared within her pale, that there are probably many among our readers to whom this work is unknown. With a view partly to this class of readers, we have inserted the article on the Festival of the Nativity, in the hope of inducing them to become better acquainted with the work from which it is taken. Mr. Nelson was a layman, but a man of learning and singular piety; and his work is esteemed one of standard excellence; admirable, as well for the great amount of information which it embodies on the cardinal verities of our faith, as for the primitive spirit of devotion which it breathes.* The extract given to-day will be accepted, we trust, as a suitable help for those who desire to have their minds brought into a proper frame for the celebration of the holy festival.

We were about to extend these remarks to the consideration of the event commemorated by the festival, when we received the following well-timed communication, which will not fail, we trust, of its intended effect on the minds of our readers.

'In commemorating human events of national or domestic interest, the birth of heroes, or princes, what universal demonstrations of joy are manifested by all who, in a general or individual sense, have benefited by the cause, or revered and admired the character, whose virtues are thus publicly honored! How strange is it then, when so much devotion is exhibited, so much feeling expressed, for frail and imperfect creatures, whose excellences are mixed up with failings and infirmities, inseparable from their fallen state, that but little gratitude and love is visible, when that season arrives which forcibly reminds us of an event fraught with the greatest blessings; not confined to a single country or nation, but extending without limits to the ends of the earth—the Nativity of the Prince of Peace—the Saviour of the world! Our beloved Church celebrates this glorious anniversary with every external mark of joy the occasion demands; and her interesting and devotional services are well calculated to excite feelings of thankfulness and affection, impart comfort and joy, to all who are not insensible to its importance. But when we look upon the world around us, and see what we have seen in times past, so little evidence of respect for the day in which "a Son is given," who has purchased such unspeakable benefits for the human race, we must deplore the fact that there exists such lukewarmness and indifference in the breasts of multitudes whom Jesus came to save. The recurrence of Christmas day, in the present year being on the Lord's day, will give to those who enjoy its spiritual pleasures a delight, which, at other times, it is almost impossible to experience amidst the busy and worldly occupations which are but partially intermitted at this period. We therefore hail the approaching festival with more than common interest and satisfaction; and may a calm and holy joy, devout affections and fervent gratitude pervade our minds, affect our hearts, when, surrounding the altar, we receive the emblems of a Saviour's love; and whether engaged in the sanctuary, or in private or social fellowship, may we remember to whom we owe our heavenly consolations, our earthly comforts, and be ready to exclaim, with heartfelt gratitude and praise, Saviour, "Thine is the glory: man's the boundless bliss." '

H.

* The American editions have been accompanied with a treatise in the catechetical form, by Bishop Hobart, which contains as luminous an exhibition of the evidences of Christianity as is any where to be found in the same compass.

As a suitable accompaniment to the above, we append the following hymn, for which we are indebted to the attention of another correspondent. It is little known, but bears an ancient date.

Hymn for Christmas Morn.

Hark! what celestial notes,
What melody we hear,
Soft on the morn it floats,
And fills the ravish'd ear:
The "tuneful shell,"
The "golden lyre,"
And vocal choir,
The concert swell.

The angelic hosts descend,
With harmony divine,
See how from heaven they bend,
And in full chorus join;
Fear not, say they,
Great joy we bring;
Jesus, "your King,"
Is born to-day.

He comes from error's night,
Your wand'ring feet to save,
To realms of bliss and light
He lifts you from the grave.
This glorious morn,
Let all attend,
Your matchless friend,
Your Saviour's born.

Glory to God on high!
Let mortals swell the sound;
And let your raptures fly
To earth's remotest bound;
For "Peace on earth,"
From "God in heaven,"
To man is given,
At *Jesus' birth.*

The Real Presence.—If any apology is deemed necessary for pursuing this subject, it must be found in the very disingenuous course which is pursued, in regard to it, by the clergy of the Church of Rome. They preach up the doctrine of the real presence, as if *this* were the distinguishing point of their creed, and thus seek to impress the world with a belief that they alone invest the sacrament with dignity, while Protestants regard it at best as a mere symbolical rite. Nothing can be more unfair; nothing more favorable to the Roman, or injurious to the Protestant faith. If Roman Catholics were compelled to preach up their *distinguishing* doctrine, under its proper *name* and *definition*, it would be seen at once *to vacate the nature of a sacrament, to annul the doctrine of the atonement, and thus destroy the foundations of the Christian religion.* Now, it is part of our Protestantism to protest against this device, by which absurdity is covered under a specious name, and error is made to receive the homage which is due only to truth. We deny that the real presence is a distinctive doctrine of the Roman faith. We affirm that it has ever been an element of the Christian faith, and that it is now and ever has been an element of the Anglican faith. Neither do we mean to explain away the force of the words: we believe they convey a sublime and most precious truth: we may say, with Archbishop Wake, that they convey an *incomprehensible mystery*, and we are therefore the more ready to follow him, albeit *haud pari passu*, in the attempt to rescue them from their application to *comprehensible nonsense*. For the benefit of sundry querists, we add, that we have not yet done with the subject.

Terms of Communion.—The Editor of the Boston Transcript, in noticing a new work entitled "A Plea for Voluntary Associations," says:—

"We particularly notice a false fact asserted in the following paragraph, from page 113:—

" 'It is the glory of American Presbyterianism that it opens its arms to the reception of all evangelical Christians. It unchurches none of the denominations who hold the fundamental doctrines of the Gospel. It recognises as valid the accredited ministry and ordinances of all such denominations, notwithstanding their great diversities of external form and order, and Presbyterians invite the members of these denominations to their communion. *It is not so with Episcopalians* and Baptists. Their Churches exhibit, in the modes of their external administration, conditions of exclusion which shut out from their communion the members of all other denominations, whose visible ordinances do not embrace the conditions required.'

"If the writer will visit St. Paul's Church, in Boston, on the morning of the first Sunday in any month, he may hear the reverend rector—who is a staunch Episcopalian—a Hebrew of the Hebrews—before proceeding to administer the sacrament to the members of his own communion, invite *all* communicants, of regular standing with *other denominations*, to remain and participate with them. Such is now a very general custom at all Episcopal churches, and we have frequently seen—not only laymen, but clergymen, receive the sacrament in an Episcopal church, from the hands of Episcopal clergymen."

The Editor is right in his position, but unfortunate in his proof. It is not true that the Episcopal Church "shuts out from her communion the members of other denominations:" on the contrary, she opens her communion to all, and invites all to approach. This invitation is extended to all baptized persons, and therefore all such as desire the privilege may consider themselves welcomed by the Church. The Church prescribes no other test than the qualifications involved in the baptismal vows, and of the possession of these she leaves every individual to judge for himself. This she regards as a matter between the conscience of the individual and his God, in which she invests her ministers with no right to interfere, merely authorizing them to suspend from the communion all notorious evil livers. The presumption is, therefore, that on every occasion of communion all baptized persons present, notorious evil livers excepted, are welcome to the privilege of communion.

This we suppose to be substantially the position which the Editor of the Boston Transcript takes in reply to the misstatement which he very properly contradicts. And in this position we believe him to be right.

But we think he is wrong in his proof. His proof is, that a rector in the Episcopal Church, before he proceeds to administer the communion, invites all communicants of regular standing in other denominations to remain and participate. We deny this to be a proof that the communion of the Church is open; first, because it is a *personal* act of the rector, and not explicitly authorized by the Church; and, secondly, because the words "*regular standing*," used in the invitation, imply the recognition of some more specific test than that prescribed in baptism. Those persons, we believe, are understood to be in "regular standing" who have been subjected to some ordeal, or discriminated by some marks of human prescription, in addition to the general baptismal badge appointed by the Founder of our faith. The phrase, therefore, "regular standing," savors of exclusiveness, and is wholly unknown to the catholic spirit of our Church. Thus, the special and unauthorized invitation of the rector, which at first sight looks like a specious proof of liberal views and feelings, ought rather to be regarded as indicating sentiments of an opposite kind.

We mean by these remarks no reflection, either direct or oblique, on the eloquent rector of St. Paul's Church. With him, we wish to set forth the catholic spirit of the Church, and it is for this purpose that we have embraced the occasion to rectify what we consider a popular misapprehension, and to wipe off the aspersion of illiberality from those whose views of duty and propriety incline them to rest on the general invitation of the Church, without extending a special invitation to communicants of "regular standing" in other denominations.

THE CALUMNY.

We claim the indulgence of our readers for returning to a subject which we had flattered ourselves was finally disposed of; but we wish to draw attention to the *misstatements* contained in the above article, in which the Editor of the Churchman retreats from the discussion,

And, like the Parthian, wounds *us* as he flies.

First misstatement.—It is not correct to state that we dismissed the charge of calumny with "the silence which self-respect imposed on us." It was the *Churchman's* assertion, that we had given no proof that the Church of England did not believe the real presence, while he suppressed, or at least but obscurely alluded to, the proof of our assertion afforded by the discordant rubrics of that Church—this was the unworthy artifice which we silently dismissed.

Second misstatement.—The extract from Bishop Taylor, in which he affirms that Christ is present in the sacrament, was accompanied by two passages from the writings of this dignitary, in one of which he says that "Christ is nowise present in the sacrament as to his human nature," and in the other, that he is not present "after the manner of a spirit, but present to our spirits only." Why has the Churchman regarded as our mere assertion what is an obvious inference which necessarily follows from the language of Bishop Taylor? If Christ be present in the eucharist only by his divine power, as Taylor says, is it not clear that he might be said, with equal good sense, to be present in the communion table, as well as in the sacrament; and is not therefore the real presence of the Church of England men "an *idolum* or nothing in the world?" In like manner, why did the *Churchman* suppress the latter portion of the sentence found in Rev. Mr. Grier's work, attributed by some to Archbishop Magee, and represent us here, as in the case of Taylor, as if we opposed our affirmation to the declaration of the writer? The words, as quoted by us, are, "Protestants believe Christ to be really present in the sacrament, because they believe in his *ubiquity*, or presence *every where*." The Churchman is certainly an admirable adept in the art of handling a text.

Third misstatement.—It is not correct that we took the words of the Church of England Catechism in what he is pleased to call the "Romanist sense," and then contrasted it with the same or stronger language in the Protestant sense. We took the words of the English Catechism in the same sense attached to them in the English dictionary, and we showed that the words were eminently *deceptive*, as was evinced by the labored explanations of the Church of England divines, which only tended to render confusion more confused. The very edifying truism, which the Churchman so willingly subscribes to, was forced upon us by the tortuous conduct of those, who, while they affect to acknowledge the truth, deny it by their unwarranted abuse of the simplest expressions in the English vocabulary.

We cheerfully submit to the judgment of our readers whether or not we have been guilty of the calumny imputed to us by our contemporary. We have given them his charge, *in the language in which it was preferred, and have not suppressed or slurred over any of his arguments.* Although we might not be entitled to find on the part of our contemporary an equally unsuspicious mode of dealing with an adversary, we certainly did expect that our sentiments would not have been misstated, as they have been by the *Churchman.* "May the enemies of Rome never want such principles,"—would be the wish our feelings and interest would induce us to borrow from old Fabricius, were it not that a more appropriate termination of the subject is afforded us by the Episcopal Recorder of last Saturday, who, speaking of the remarks of his worthy brother on another occasion, says:—

"We presume they are merely designed to cover a retreat from a ground which is found to be untenable. This is conducted in a manner which does credit to the tact and ability of our brother editor, though it will not add much to the strength of his cause."

Catholic Herald.

We are as fond of variety as any of our readers, and it is seldom they can accuse us of keeping them too long on one tack. But it is not every day that we have such a book as "Protestant Jesuitism," or such a Proteus as the Editor of the Catholic Herald. We have fixed the charge of calumny on him so plainly that he cannot escape from it; but, instead of ingenuously retracting his language, he comes out with the above flaming charge of "misstatements!" thus endeavoring to conceal his retreat from ground which all the learning and ingenuity upon earth can never maintain. The charge of misstatement, however, is of too serious a nature to pass unnoticed, and we must, therefore, crave further indulgence of our readers. In regard to the first "misstatement," as we have not kept the paper from which we quoted, we have no means of ascertaining the correctness of the charge. We are willing, however, in this matter to take the Editor's word, and stand corrected: it was not, then, the *calumny*, but the assertion, that he had failed to repel the calumny which the Editor treated "with the silence," &c. Be it so: let him take the admission, and make the most of it.

The *heading* of the next paragraph is apparently intended merely to produce an invidious impression, for the paragraph itself *does not specify any "misstatement" whatever.* So much for the "*second misstatement.*"

The other alleged, "misstatement" is, that we represented the Roman Catholic Editor as taking the words of the Catechism in a Romanist sense, and the equivalent words of our divines in a Protestant sense; and thus giving a color to his charge of deception. This explanation of his difficulty, given chiefly for his own benefit, the Editor churlishly calls a "misstatement." Now, to any person who understands the subject, it must be apparent, that the wiser course of our opponent would have been to accept our suggestion, as affording him his only mode of escape from the charge of calumny. The words of the Catechism, in their true sense, declare merely the real presence, and are so understood by all Protestant divines. The Editor of the Herald, however, understands them, as no Protestant ever did, to declare the doctrine of transubstantiation, and thus affixes to them what we call the Romanist sense. This is the plain solution of the difficulty, and by rejecting it the worthy Editor of the Herald has cut himself off from the only possible escape from the awkward dilemma in which we have placed him.

In conclusion, the Editor is pleased to insinuate that we have *suppressed*, or *slurred over his arguments.* That we have suppressed any arguments bearing on the point in hand, is not true: our opponent arrayed the rubrics of the Prayer-book in apparent contradiction: we said, in reply, that the charge of *inconsistency* was a distinct thing from the charge of *deception.* By alleging the variations in the rubrics of the different Prayer-books, the Editor probably thought to entangle us in a controversy which would cover the whole ground of the Reformation. We were not to be thus diverted from our purpose. In regard to the sense of the Prayer-book, the Editor chose his own position: he affirmed that it taught the doctrine of the real presence: this, somewhat, probably, to his surprise, we admitted, and we called upon him to show that they who received the Prayer-book did not believe the doctrine which it taught. This he has not done, and cannot do: and yet, failing of this, he stands convicted of a calumny.

But the Editor charges us with having *slurred over his arguments.* This is not correct: we have given his arguments as far as they were pertinent, and have merely shut out irrelevant matter, which he seems most anxious to introduce. For instance, in regard to Bishop Taylor: the question was, Did Bishop Taylor believe in the real presence? The Editor of the Herald wished to show that he did not; and he gave the passage above quoted. We replied, that Bishop Taylor, in this very passage, affirmed the doctrine, and that he explicitly said, that "Christ *is* present" in the eucharist. What need we more? What had we to do with the rest of the sentence in which the Bishop affirms, and affirms very truly, that in one sense Christ is not present? What have we to do with the constructions and inferences of the Editor of the Catholic Herald? He says that Bishop Taylor's "Real Presence" is nothing: and very coarsely, not to say impiously, compares it to the presence of Christ in the communion table. To us, however, it appears to be a most comfortable doctrine, assuring us that Christ is given us to be our spiritual food and sustenance in the holy sacrament. Which of our respective views on this point is the correct one, is not the question at issue; neither is it the question whether Bishop Taylor held the doctrine of the real presence in a right sense, or a wrong sense: the question strictly at issue was, Did he hold it at all? And it is for discarding all irrelevant matter, and endeavoring to keep our opponent strictly to the point in hand, that he most unfairly charges us with *slurring over* his arguments.

So with the passage from Mr. Grier. We gave the former part of the sentence, and omitted the latter, because the former was pertinent, and the latter not so: the former affirmed the doctrine, the latter gave a solution of it; the former asserted the *fact* of the presence, the latter referred to the *manner* of the presence. Now the question at issue was, Do Protestants believe in the real presence? and not How do they explain their doctrine? And the only part of Mr. Grier's sentence which strictly bears on the subject is the first part, and that we gave. We may remark, however, in passing, albeit by way of digression, that we by no means accept Mr. Grier's solution of the doctrine; and if the sentence is a full and fair quotation, it is proof enough to our mind that the book (of which we never before heard) did not come from Archbishop Magee, but more probably from some

concealed member of the Roman Communion, who wished to misrepresent the Anglican faith.

The great difficulty, in controversies of this nature, and the reason that they are seldom or never brought to a satisfactory conclusion, is, that the combatants will not stick to the point at issue, but suffer themselves to be diverted to the discussion of collateral and incidental topics. If we had followed the beck of the Editor of the Catholic Herald, we should have been decoyed into the field of historical research, and the discussion of many points of scriptural and metaphysical theology, which are nothing to the purpose, and which would only serve as a cloud of dust to cover the original and definite charge of calumny. It is because we have resolutely shut out all extraneous and irrelevant matter that the Editor feels so sorely, and endeavors to give his readers the impression that we have "misstated" his arguments; while the truth is, *he has not brought one argument in his favor for us to misstate:* but has merely labored to divert the question from its legitimate grounds.

Readers interested in the subject (and we are happy to know that there are many such) will pardon a brief recapitulation of the state of the question. The Anglican Catechism says, "The inward part or thing signified in the sacrament is the body and blood of CHRIST, which are verily and indeed taken and received by the faithful in the Lord's supper" The Catholic Herald says that these words teach the doctrine of the real presence: or that the *body and blood of* CHRIST *are verily and indeed present to the faithful.* We reply, "Granted: it does so teach." But then, rejoins the Herald, the Catechism is *deceptive,* inasmuch as it teaches what no members of the Church of England believe. This we deny, and call upon the Editor to prove his assertion, under the penalty of standing before the public as a calumniator. What are his proofs? The only passages he has given from our divines which say any thing about the presence are the two above mentioned; and these are arguments against him, and not in his favor. The Catechism says, CHRIST is present to the faithful, in the Lord's supper, and Bishop Taylor says, CHRIST is present to our spirits in the same sacrament. Where is the discrepancy?

The Editor of the Catholic Herald may again turn upon us with the question, What do you mean by the real presence? We submit, however, that by no fair rule of logic has he a right to ask the question, or are we bound to answer it. We might, with as much propriety, ask him, What do *you* mean by the real presence? Do you mean that the natural body is present, as it existed before death, or the glorified body as it has existed since the ascension? All such questions are impertinent to the point in hand. The task which the Editor of the Catholic Herald has assumed is plain, and to that we mean to keep him: he is to show that we Episcopalians do not believe that the body and blood of CHRIST are verily and indeed present to the faithful in the Lord's supper: or that, without a figure, CHRIST is really present in the same sacrament. And unless he proves this, or retracts his charge of deception, HE IS GUILTY OF A CALUMNY.

ELOQUENCE OF THE PEN.

FRENCH INFIDELITY.—"It was the abuses of religion, and the corruptions of Christianity alone, which gave birth to that terrible conception and purpose of overthrowing it, the eruption of which, in France, a little less than half a century ago, startled and amazed the civilized world, dissolved society in the place of its breaking out, and, for a while, seemed to have opened the bottomless pit, and let loose its most malicious spirits, to prowl through the habitations and to control the counsels of men.

The evil to be overcome was great, and the effort must be proportionate. Papal Rome was all-powerful; and the hand lifted to oppose, to be successful, must be more than equal. The hierarchy was subtle; and the enemy, to cope with it on its own ground, must be no less crafty. The papacy commanded the learning of the age; the infidelity, organizing to conflict with it, must not be behind in such magazines. Literature and the press were seized by this assailant; wit pointed its shafts of ridicule, and sped them in all directions on the too many exposed and vulnerable points of its hated object; every department of society was inundated with torrents of corruption to oppose corruption; fiend encountered fiend; and Paris was the Pandemonium. 'And I looked, and behold, a pale horse! and his name that sat on him was Death! and hell followed with him!'"—*Protestant Jesuitism.*

PERPETUITY OF THE CHRISTIAN FAITH.

"We do not believe that the world is going to ruin, or society going backward. We have more faith in GOD; we believe in the Bible; we have seen the Christian system making its way in the world for eighteen hundred years, against all forms of evil, from the grosser to the more subtle, triumphing in every stage of its march, never retrograding, but always advancing, by direct or indirect influence, collecting strength in times of trial, gaining advantage in the midst of apparent defeat, gathering materials for reedification out of the mass of its supposed ruins, shining brighter and brighter in contrast with the corruptions and malepractices that have grown out of the abuse of its name and sanctions, acquiring the confidence of mankind from age to age, till at last, it stands enthroned in the favour and good opinion of the world. It occupies a position, at this moment, in the respect and affections of mankind, which cannot be disturbed by any power of earth or hell—by any assaults of its open enemies, or by any defections of its pretended friends. And this system comprehends all the principles essential to the reformation of society, to the renovation of the world; it was promulged for this end; in its silent operations it has ever been tending, though unseen, yet not less certainly, to this result; every stage of its advancement has a firmer footing than the preceding; every display of its unstained banner—unstained with corruption, though red with the great atoning sacrifice—is loftier and more attractive over the field: it is borne by the unseen hand. GOD forbid that Christianity should depend on the extemporaneous devices, ever shifting as the wind, of a few combinations of a few individuals, themselves none too good, who may dream themselves deputed, or may claim, to control its interests!
Ibid.

We are free to adduce the above passages as specimens of eloquence, we may add, of Christian eloquence, which must commend themselves to the admiration of every man of taste and every Christian. The reader, we trust, has been too much interested in the last extract, to be broken off in the middle of a paragraph, and he will therefore be pleased to accompany the author in the annexed remarks which immediately follow the above, in the work itself.

Allow any reasonable importance, as ordinarily claimed by their most zealous supporters and advocates, to all the religious and reforming societies that have been organized in Christendom for fifty years past, independent of the Church of GOD, and let them all be blotted from the map of the religious world to-day, and for ever cease to be,—the foundations of Christianity, as seated in the affections of mankind, would not be shaken a whit. We say not that the career of Christianity would be more unembarrassed, and its prospects brightened; that, possibly, may be a question; it is enough that the Christian cause is not materially dependant upon them. It is enough that there is an attachment in the community to the principles of the Christian system, as now understood, which holds them dear and precious; that kings and princes, and governors and statesmen, and all well-wishers of mankind, who occupy influential stations, have learned to feel their dependance on the grace and sanctions of the Christian religion for the well-being of society—for all that is most desirable and most dear to man, as a denizen of this world, and as a candidate for the next. It is a mistake, an arrogant pretension, that the great work of reforming the world is vested in the hands of a few self-elected, self-controlled, and irresponsible associations of individuals, claiming for themselves exclusive rights and an exclusive sway over the public mind—and denouncing, with uncompromising temerity, all rival claims, even from the Church of GOD.

Christianity was given in trust to the Church for the benefit of mankind. It is the property of the world—of the great public. The interpretation of its designs, and the invention of the modes of its operation, are not the growth of a day, nor of an age, nor of many ages. It was not left for one generation, much less for an elect few of that generation, to discover what it is, and prescribe how its interests are to be managed. Novel views and novel measures relating to Christianity, growing up as in a night, are, on that very account, suspicious. In the present state of society, it is not a few, but the community at large, who are most competent to determine the expedient modes of maintaining and advancing the interests of Christianity. A sudden and complete change in the economy of society, is a revolution; and the sober and reflecting will judge how far the modern modes of religious and reforming enterprise are of this character; and whether they are, in all respects, an improvement.

At any rate, it cannot be doubted that Christianity has obtained such a footing in the world as to be entirely independent of such accidents as we are now contemplating. All these societies may come and go, may live or die, the foundations of Christianity are still firm and strong; its march is onward; and the Church of the living GOD is secure. The Christian community proper, and the public generally, with which it is connected by a common sympathy, are ever ready to patronise Christian enterprise based on Catholic principles; but we trust and hope they will never surrender their conscience and judgement to sectarian pretensions—or to new, extravagant, and fanatical measures. Certain we are, that a fair exposure of new and extraordinary religious doings, originated and managed in closeted combinations, in themselves startling to sober minds, asserting high and special claims, overlooking the real state of society, and acting on fictitious grounds, cannot be injurious.

The truth of the matter, in its broadest light, is, that most of our reformers and reforming societies are behind the public, holding them back when they think they are leading the way, and drawing them forward—or rather *driving* them. They first declare the public enemies to reform; next, treat them as such; then go to battling with them; put themselves and all the world out of temper; and at this stage exclaim, in the sweat and passion of their enterprise, "What a mighty work is in our hand! and what a glorious victory awaits us! 'We must display column, and meet the enemy.'"

S. H. T. AND THE TEMPERANCE SOCIETY.—We have received a private letter from a clergyman in Pennsylvania, which assures us of support in our opposition to a proposed attitude of this Society, for the most solid reasons, and in a quarter where we expected to find little concurrence and less sympathy. Our readers have already seen what S. H. T. of the Episcopal Recorder has had to say in regard to the refusal of Diocesan Conventions to patronize the Temperance Society. Our correspondent, referring to that fact, and presuming (with what justice we do not say) that the individual designated by the initials "S. H. T." is well known, goes on to state, that in the Convention of the Diocese of Pennsylvania in 1833, a resolution being offered by the Rev. John Reynolds, the substance of which was, that the Convention patronize and recommend to the several congregations of the Diocese to patronize the Temperance Society, it was most strenuously *opposed* by "S. H. T.," in a long and eloquent speech, in which he took the broad ground that the introduction of such a proposition was calculated to disturb the harmony of the Church, and that the Convention had no business with it, the Society being purely a voluntary association of a secular rather than an ecclesiastical character. "The fact," continues our correspondent, "of his speaking against this resolution of Mr. Reynolds, and deprecating its introduction into the Convention, and voting against its adoption, is known to every member of the Convention"

In connexion with this fact, it may be well to refresh the reader's mind with the whole sentence of "S. H. T." in the Recorder of December 3d, of which we before quoted but part: "Let me select the Temperance Society as an illustration. This has already been proposed to some of the State Conventions, and has been promptly rejected by them, as in no shape a part of their business. Now what is our proper course, when this attitude of the dog in the manger is thus assumed? We must not engage in the Temperance Society to benefit mankind, we are told, because the Church ought to do the work which that Society has undertaken. We apply to the Church in the only shape in which it can be reached by us, and we are promptly answered, that this object constitutes no part of the business of the Church. What is this, and what is it intended to be, but a casting of this most important cause to the ground, between two projected supporters, one of whom is prohibited, and the other is inaccessible?"

In 1833, "S. H. T." opposed the recognition of the Temperance Society by the Church in Convention, on the ground of its being a voluntary association: in 1836, "S. H. T." says, of the same Society, "We apply to the Church, in the only shape in which it can be reached by us, and we are promptly answered, that this object constitutes no part of the business of the Church." In 1833, this opposition was doubtless consistent with a sincere devotion to the cause of temperance: in 1836, the supposed author of it most charitably declares that "nothing can be more clearly detected, under the opposition to the present attainment of these objects, (i. e. by means of irresponsible associations,) than a manifest opposition to the objects themselves." In 1833, "S. H. T." stood in one attitude in regard to the Temperance Society: in 1836, however, he is found with his feet planted on the Temperance Society, neither attacking it himself, nor suffering any one else to attack it. Now we have no ambition to rival "S. H. T." in the graces, but we trust he will esteem it no discourtesy if we borrow his own polished style and elegant allusion, and ask, "What is our proper course, when this new attitude of the dog in the manger is thus assumed?"

ENCOURAGEMENT.—A gentleman in a distant State, in a private letter addressed to the Editor, after a kind allusion to some recent articles in our paper, says, "It is one of the greatest errors of the day to suppose that *first principles* may be created, controlled, and directed by the human device of *paper* constitutions, without the least regard to the original elements of truth and general economy, which are of GOD. And another is, that if a project is started with benevolent aims, under a few articles of association, which include the recognition of some one or two well-known principles, the work is all right, and the result must necessarily be good, and every Christian must support it under pain of being banned as an enemy to all righteousness! It is astonishing how self-confidence prevails "when the LORD hath not spoken." Men seem not to be aware that there may operate far other elements than those recognised on paper, nor that results very different from those expected and promised may come to light through their development, nor that in reality the most important principles of a constitution may exist latent and unexpressed in the character of the parties concerned. There is a shallow-minded aversion to the application of first principles in examining the nature and tendencies of irresponsible institutions, and a perpetual misapprehension of the reasoning of those whose views and inquiries extend to first principles. Hence the Editor of the Episcopal Recorder and others do not understand "Protestant Jesuitism:" and hence, when Bishop Hopkins says, "The Temperance Society is not based on religious but on worldly principles," the dragoons of that Society forthwith challenge your eyes to the paper constitution, and triumphantly inform you that religious principles are expressly recognised in that document and in proceedings under it.

"Still my hopes are bright for more discerning times. I do not believe that GOD has abandoned the world to remediless folly, delusion, and disorder. The history of his providence—his word, too, of course—teaches us that sooner or later truth will work its way upward, from its depths to the surface, where all observers will hail it. In the mean time, my dear Sir, let your hands be strong, and your purpose resolute. GOD is with you: many good men of clergy and laity, are with you, and only need courage to make themselves known."

We assure the unknown author of the above remarks—for to us he is an entire stranger except by name—that we value the approbation of one *man,* who thus shows in every word an intelligent appreciation of the merits of the question on which he writes, more than we should the disapprobation of a thousand such vaporish specimens of anility, as fume upon subjects which they do not understand, are horrified at a book they have never read, and are thrown into hysterics by every breath which assails them while fondling, with officious decrepitude, the pets and bantlings of the age. We agree with him, also, in the belief that a brighter day is dawning, and that a more manly tone of public opinion is destined to prevail.

QUESTION OF CASUISTRY.—If a man thrusts a sword into his neighbor's body, and accompanies the act with a polite assurance that he has no intention of wounding him, is he acquitted of guilt? The Editor of the Southern Churchman publishes in his columns an article which *does* directly impugn the motives of many excellent men, by representing them as opposed to the *objects* contemplated by several benevolent associations, and which *does* impeach the honesty of a highly respectable author, (and, by implication, our own honesty also,) by representing him as catering for the tastes of the irreligious and worldly; and he accompanies the calumnious article with the following polite assurance: "We wish, however, to be understood as disclaiming all intention to impugn the motives of those who have entertained or expressed different opinions, and we are sure S. H. T. would enter a similar disclaimer." Perhaps the Editor will answer our question of casuistry.

ASSOCIATIONS.—A writer of the New York Evangelist, in advocating Christian union, offers the following argument in its favor:—

"Such a union among Christians would tend to reform or remove the *corrupt and aristocratical institutions, associations, and combinations in Church and State.* There are many such in the State, in the Church, and in each of the leading religious denominations under the cloak of religion, literature, or civil government, which are fast becoming a nuisance, and invading and threatening the substantial—the dearest rights, privileges, and interests of all classes, at least all the middle and lower classes. Nor is there any way to escape the wreck and ruin which these threaten, only to form a general Christian union to counteract and overcome them."

Will the Editor or his correspondent do us the favor to mention the names of the religious associations which are thus corrupt and aristocratical, and which may lead to a combination of Church and State? If there are any religious associations in our country which are fast becoming a nuisance, which are threatening the dearest rights of all, and especially the middle and lower classes, they ought not to be thus darkly hinted at. It is due to the cause of truth, and the public good, that their names be exposed. If the Editor declines an explicit answer to the question, some may infer, either that he fears to make the exposure, or that there are interests involved which he thinks it prudent not to disturb.

THE Editor of the Protestant Episcopal Missionary Advocate respectfully requests the Editor of the Churchman to state, that from a conversation with the Bishop of the Diocese, he finds the Bishop to be of opinion, that the publication of the Advocate will operate injuriously to the interests of the Free Church of the Redemption in this city; of which he cordially approves. In deference to this opinion, the paper is discontinued.

And the Editor would also state, on his own behalf, and for the individuals concerned with him in getting up the work, that neither the minister nor congregation of the Free Church of the Redemption are in any way responsible for the work, or identified with its publication.

December 21, 1836.

A CHEAP PERSUASION.—"While we accord to the supporters of "Protestant Jesuitism" purity of motive and honesty of opinion, we are persuaded that the opponents of temperance and sobriety will regard their course as an effectual advocacy of the principles and practices which themselves maintain. To be found in alliance with such men would be abhorrent to every feeling of *the Churchman;* yet, as an ally, they will most surely welcome him."

"*We are persuaded,*" says the Editor of the Southern Churchman in the above paragraph. What is the persuasion worth? The reader may form some idea, when we tell him that its author has published in his paper the review of "Protestant Jesuitism," by the Editor of the Episcopal Recorder and the echo to it by S. H. T., declaring, at the same time, to his readers, that *he himself has never read the book!* We shall not much enhance the value of the "persuasion," when we add, that the Editor of the Episcopal Recorder impressed the advocates of "Protestant Jesuitism" with the belief that he *did not understand* the book which he attempted to review, and that "S. H. T." professed that he also had never read it. We assure the Editor of the Southern Churchman that we take his rebuke in good part; but what value can we be expected to attach to it, when it is built on so cheap a persuasion?

To the Editor of the Churchman.

CHRISTMAS GREENS.

SIR,—If you will advise the Bishop and clergy of the city of New York to buy fuel or clothing for the poor with the money that they expend for Christmas greens, you will have the poor man's blessing.

As the matter now stands, the poor are employed to collect greens, and adorn the churches; they are paid for their labor, and the money goes to buy fuel and clothes. Thus a beautiful expression is given to our devotion in the worship of GOD, and the poor are assisted without being beholden to charity. But should we give the advice above suggested, it is certain that one of the pleasures of public worship would be lost, but doubtful whether the poor would get the money.

THE Rev. John Brown, of Newburgh, has been called to the rectorship of All Saints' Church, in this city, vacant by the resignation of Rev. William A. Clark.

CHRISTMAS PRESENTS.—We invite our readers and friends to call at the Protestant Episcopal Press and Sunday School Union Depository, No. 28 Ann-street, for the purpose of seeing (and with the liberty of purchasing) as handsome an array of suitable books for Christmas presents to their friends as a bookstore can be expected to exhibit. The Biblical Keepsake, an elegant English Annual, edited by the Rev. Thomas Hartwell Horne, D. D., containing 32 steel landscape engravings; the Religious Souvenir, edited by the Rev. Chauncey Colton, D. D., containing a beautiful tale by Mrs. Embury, of Brooklyn, alone worth the price of the book; the Wreath, edited by the Rev. J. W. Brown, a very suitable book for children; with others of a similar kind, are well deserving of attention. The Christian Keepsake, another rich English Annual, edited by the Rev. William Ellis, with 16 superior engravings, may also be to the taste of some visiters. And among many other excellent books for the young, is "Conversations on the Botany of the Scriptures," by the author of "Wonders of the Deep," containing 13 splendid wood-cuts, and considered the best work, both in style and matter, which has yet been issued by the Union. Prayer-books, &c., in a very great variety of binding, together with Bibles and many standard works, in plain and ornamental binding, can hardly fail to gratify the taste of visiters.

THE PILGRIM'S PROGRESS.—We acknowledge the politeness of the Messrs. Harper & Brothers in sending us a most beautiful copy of the Pilgrim's Progress, with a life of John Bunyan by Robert Southey, Esq., LL. D., illustrated with fifty cuts by Adams, after designs by Chapman, Harvey, and others. The frontispiece and the likeness of Bunyan are engravings of uncommon elegance, and the latter executed in a peculiar style, which we are at a loss to describe. The peculiar religious views of the Pilgrim's Progress are no fair subject of criticism: the work ranks as an English classic and an original production of genius, and while we admire it on the whole for the sacred truth which it conveys, it is in the latter point of view also that we commend it cordially to our readers. The life by Southey occupies about seventy pages, and is a fit accompaniment for such a treasure.

COMMUNION OF THE SAINTS; or *a Guide to Church Fellowship.* By T. S. BRITTAN, rector of St. Paul's Free Church, Brooklyn. Brooklyn, Hegeman & Son, Fulton-street.

IN this work Mr. Brittan has made a most valuable present to the public in general, and we hope the public will individually show their sense of its value by purchasing it for themselves, or presenting it to their friends. It is in truth a most excellent book, and one which is calculated to be greatly useful in spreading clear views of the nature and constitution of the Christian Church. We hope next week to notice it more at large, and to give some extracts from it in our paper: at present, therefore, we will only say, that the work contains many sound positions, sustained with a great variety of scriptural proofs and illustrations, and judiciously applied to matters of daily recurrence and practical moment.

SWORDS' POCKET ALMANAC FOR 1837.—The appearance of this annual *vade mecum* has been longer delayed than usual, but its accuracy is believed to be proportionably increased. It is smaller this year than last, and therefore more convenient. As all know its value, any recommendation is superfluous. It may be had of Swords, Stanford & Co., 152 Broadway.

TO CORRESPONDENTS.—If "A Communicant of the Episcopal Church," is a clergyman, he ought to be able himself to answer the question which he proposes; if a layman, we see not why he should decline our proffered interview. In either case, a little patience will relieve him of his fears.

The very respectful note of "?" on the same subject, shall be borne in mind.

A "Connecticut Clergyman" is received.

S. and Indagator in our next.

CLERGY OF THE PROTESTANT EPISCOPAL CHURCH. It appears by Swords' Almanac for 1837, that the number of clergy of our Church in the United States is 845; distributed among the States as follows:—

Maine, 7; New Hampshire, 5; Massachusetts, 53; Rhode Island, 16; Vermont, 19; Connecticut, 71; New York, 224; New Jersey, 32; Pennsylvania, 85; Delaware, 7; Maryland, 60; Virginia, 75; North Carolina, 20; South Carolina, 47; Georgia, 6; Ohio, 47; Mississippi, 3; Kentucky, 21; Tennessee, 10; Alabama, 7; Michigan, 10; Louisiana, 2; Missouri and Indiana, 10; Ouisconsin, 1; Illinois, 7.

It must be highly gratifying to all who duly estimate the value of a well qualified ministry, to know, that more than one eighth of all our clergy, that is 106, are Alumni of the General Theological Seminary. That that institution should so soon have supplied one eighth of our Church with its clergy, certainly speaks strongly for the well-merited confidence which is placed in it.

The Alumni are distributed over the States as follows:—

Maine, 1; New Hampshire, 1; Massachusetts, 3; Rhode Island, 2; Vermont, 1; Connecticut, 14; New York, 42; New Jersey, 8; Pennsylvania, 10; Delaware, 1; Maryland, 2; Virginia, 3; North Carolina, 2; South Carolina, 5; Ohio, 4; Alabama, 1; Michigan, 2; Missouri and Indiana, 3; Illinois, 1.

RESIDENCES OF THE CLERGY.—It has been suggested to us that it would contribute to the convenience of many of our friends and patrons, if we published, from time to time, a list of the Protestant Episcopal clergy residing in this city, with their respective residences. We commence doing so this day, with the design of renewing the list as often as we are informed of a change in any of their residences. We ask especial attention to the blanks in the following list, in the hope that we shall be able to give a full and accurate one in our next.

Clergy of the Protestant Episcopal Church, residing in the city of New-York, with their respective residences.

Onderdonk, D. D., Right Rev. Benjamin, 15 Whitehall.
Anthon, D. D., Rev. Henry, 50 Lispenard.
Bayard, Rev. Lewis P., 106 Amity.
Berrian, D. D., Rev. William, 50 Varick.
Blake, Rev. John L., 10 Columbia.
Breintnall, Rev. Thomas, 17 Rivington.
Brown, Rev. John W., 77 Anthony.
Carder, Rev. James D., 663 Broadway.
Clark, D. D., Rev. William A., 310 East Broadway.
Colton, Rev. Calvin, 9 Murray.
Cooke, Rev. James W.
Cuming, Rev. Francis H.
Dorr, Rev. Benjamin.
Eastburn, D. D., Rev. Manton, 5 Mercer.
Embury, Rev. Edmund, 325 Greenwich.
Forbes, Rev. John M., 371 Hudson.
Frazer, Rev. Alexander, 341 Pearl.
Germain, Rev. Reuben I.
Hackley, Rev. Charles W., 32 Waverley.
Hammell, Rev. William, 56 Carmine.
Hart, Rev. Abram B., Harlem.
Hawks, D. D., Rev. Francis L., 453 Houston.
Higbee, Rev. Edward Y., 50 Varick.
Hubbart, Rev. Richard T., Bloomingdale.
Jackson, Rev. William.
Jones, Rev. Lot, 192 Allen.
Kellogg, Rev. Ezra B., 401 Hudson.
Kelly, Rev. Charles V., 30 St. Mark's Place.
Kipp, Rev. William I., 498 Broadway.
Lyell, D. D., Rev. Thomas, 77 Anthony.
McVickar, D. D., Rev. John, Columbia College.
Milnor, D. D., Rev. James, 82 Beekman.
Morris, Rev. William, 115 Liberty.
Niles, Rev. William W., 12 Ridge.
Richmond, Rev. James C., Bloomingdale.
Richmond, Rev. William, Bloomingdale.
Schroeder, D. D., Rev. John F., 77 White.
Seabury, Rev. Samuel, 365 Hudson.
Smith, Rev. Hugh, 97 Nineteenth.
Taylor, Rev. Thomas H., 1 Rector.
Turner, D. D., Rev. Samuel H., Theological Seminary, Twentieth.
Vaughan, Rev. John A.
Verren, Rev. Antoine, 99 Franklin.
Whittingham, Rev. William R., Theological Seminary, Twentieth.
Williams, Rev. Peter, (colored) 68 Crosby.
Wilson, D. D., Rev. Bird, Theological Seminary, Twentieth.

INTELLIGENCE.

CLERICAL CHANGES.—The Rev. Edward Y. Higbee, late a Presbyter of the Diocese of Maryland, having removed, with a letter of dismission, to this Diocese, and been here received, has changed accordingly his canonical residence, and been appointed an assistant minister of Trinity Church, in this city.

The Rev. Augustine P. Prevost, late a Deacon of the Diocese of Pennsylvania, having brought a letter of dismission to this Diocese, and been here received, has changed accordingly his canonical residence, and become the minister of St. John's Church, Canandaigua, Ontario county.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society acknowledges the receipt of the following contributions since his report of the 15th of December.

Pledges at the Church of Ascension, 11th December, 1836, redeemed, viz. the Rev. John A. Vaughan, Secretary and General Agent of the Foreign Committee for domestic missions, to be continued annually $50 00—Wm. H. Aspinwall, 50 00—Henry A. Booraem, 25 00—Samuel Ward, 50 00—James Smith, 25 00—Miss O'Kill, 10 00—Mr. Chamberlin, 10 00—Henry Erben, 10 00—J. Curtis, 2 00—Murray Hoffman, 10 00—J. H. Bull, 5 00—William Dawson, 10 00—H. A. Beach, 10—J. B. Wood, 10 00—D. Ullman, 5 00—Anonymous, 100 00—E. D., 9 Warren-street, 10 00—Henry Cary, 20 00—Ogden Haggerty, 10 00—D. Mallory, 5 00—E. Soley, 3 00—Doctor E. G. Ludlow, 3 00—Mrs. A. H. Ward, 3 00—Mr. and Mrs. Prosper M. Wetmore, 10 00—Mrs Johnson, 5 00—A. G. Stout, 2 00—William Scott, 5 00—Mr. and Mrs. J. Hoyt, 2 00—A parishioner, to be added to the collection, 2 00—Samuel Sherwood, Esq., also to be added to the collection, 20 00. Total, $482 00

From the Missionary Society belonging to the Episcopal Church at Sheldon, Vermont, by the hands of John A. Fitch, 5 00—From a friend to missions, by the same hands, 10 00. Total, $15 00

From St. John's Church, Providence, Rhode Island, by the hands of the Rev. N. B. Crocker, through Henry Cary, Esq., for domestic purposes, $67 00.

Dec. 21, 1836. JAMES SWORDS, *Treasurer.*

FOREIGN MISSIONS.

SINCE the last public acknowledgment, the Committee have received:—

By the hands of the Rev. William Preston, from Christ Church, Cincinnati, Ohio, for general purposes, $20 00—From the Female Mission Society of Columbus Parish, Ohio, for the Greek mission, 30 00; for general purposes, 3 00; for China mission, 3 06—$56 66.

By the hands of Mrs E. H. Bailhache, from the Female Bible and Prayer-book Society of Trinity Church, Columbus, Ohio, to be appropriated to the purchase of the Scriptures for the Chinese mission, $30 00—by the hands of the Rev. N. B. Crocker, rector of St. John's, Providence, the amount contributed by that church for the Greek mission, 24 00; for general purposes, 159 00—183 00.

The Treasurer has also received from the same church, through the same reverend gentleman, the sum of $67 00, which, according to his instructions, have been handed over to the Treasurer of the Domestic Committee, and under cover from A. H. C. of Schenectady, N. Y., for China, 10 00. Total $279 06.

Dec. 20, 1836. HENRY CARY, *Treasurer.*

FIRST MISSION STATION.

THE subscriber, as missionary of the first mission station, gratefully acknowledges the receipt of a quantity of useful clothing from Mrs. Hassard, for the benefit of the poor, by the hands of the Agent of the Protestant Episcopal Press.

ALEXANDER FRASER, 341 Pearl-street.

Dec. 16, 1836.

P. S. Any donations of money or clothing for the relief of the poor, left with the Agent of the Protestant Episcopal Press, 28 Ann street, or at the residence of the missionary, 341 Pearl-street, will be thankfully received. A. F.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer acknowledges the receipt of the following, viz.,

Received from collection in St. George's Church, after a sermon from Rev. James Milnor, D. D., in cash and pledges, 140 14—From Mr. C. H. Roach, to constitute himself a life member, 15 00—From annual subscribers, 6 00. Total, $161 14.

WM. H. TOWNSEND, *Treasurer,*
Dec. 21, 1836. 166 Barrow-street, and Bank of America

PRESS DEPOSITORY,

28 *Ann-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending December 22d, from the following persons, viz.

Postmaster, Poughkeepsie—Postmaster, Mobile—Postmaster, Salisbury—William Coffeen—Postmaster, Warrentown—Rev. P. Teller, Babbitt—A. Guild—Rev. William C. Cooley.

Received by the Gen. Prot. Episc. S. S. Union.

Thomas Latimer—Rev. Charles Borroughs—Postmaster, Southport—Rev. S. Beach.

From the British Magazine.

The Freshman's Prayer.

(THE FIRST APPEARANCE IN COLLEGE CHAPEL.)

Lord of my life, my guide, and friend,
That gav'st me being, giv'st me weal,
Here in thy house my knees I bend,
My early vows to seal.
Teach me to pray with soul sincere,
Teach me to love with holy fear,
Teach me with thankful heart to know
The source whence all my blessings flow.

The sport of passion's varying gale,
Who the unsteady bark shall guide,
Launched on the giddy wave to sail
Of life's uncertain tide?
Vainly she bounds in quest of heaven,
Unless thy Spirit freely given
Breathe in her sails, and thou be near,
O'er hidden rocks her course to steer.

From mother's smiles, and father's cares,
And home's all-hallowing bonds set free,
Hoping and trembling, scarce I dare
To tempt that pathless sea.
Yet will I forth, O gracious Lord,
Strong in the nurture of thy word,
Shielded by faith, and love divine,
And sealed with Jesus' guardian sign.

Why should I fear? In glorious band
Time-honored names their radiance shed
Upon this hallowed spot. I stand
Amidst the mighty dead.
Here, where they knelt, they bid me kneel;
Here, where they felt, they bid me feel
How truth and knowledge mingling flow
With pure religion's sunny glow.

No! for the "childish things" of life
This day the appointed hours are gone,
And *here* for manhood's order'd strife
I'll do my armor on;
With sword of knowledge, shield of truth,
And holiness, bright helm of youth,
And faith's pure banner, to begin
The war with ignorance and sin.

Oh let me at that last, dark hour,—
Not dark, if thou in love be near,—
O doubly dark, if sin's rude power
Have weaned me from thy fear,—
Then let no keen rememberment
Of treasure's wasted, time misspent,
A vainly late repentance bring,
Or add to death a sharper sting.

So then, as erst that Hebrew boy
Ev'n from the womb and cradle giv'n,
My soul and body thus with joy
I consecrate to Heaven.
Thou wilt the fainting step sustain,
The tempter's wiles wilt render vain,
And crown at last, from terror free,
The patient child with victory.

DEVOTIONAL.

From the Penny Sunday Reader, an English work not republished in this country.

THE COLLECTS OF THE CHURCH.

THE NATIVITY OF OUR LORD; OR, THE BIRTHDAY OF CHRIST, COMMONLY CALLED CHRISTMAS DAY.

Though we profess to treat only of the several *Sundays* in the year, we cannot pass over this great festival without some notice of the collect, &c., which the Church has appointed for it. The observance of it is of very great antiquity. Traces of it have been found in the writings of the second century, and many suppose that it was in use even in the apostles' times. The subject of it is well known, and relates to the foundation of the Christian's hope to escape the penalty of his sinful race, and to be restored to the favor of God. The taking of the manhood unto God by our blessed Saviour—the union of the divine and human nature in his person, is the great mystery we celebrate.

The Collect.

Almighty God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure virgin; grant that we, being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. Amen.

The opening address goes at once to the subject, and reminds us that Jesus took upon him our nature, and was miraculously born of a pure virgin. The petitions which follow this address are naturally suggested by it, and relate to privileges and hopes of the highest interest. The miraculous birth of Jesus directs our thoughts to that birth which takes place when we are, "by adoption and grace," admitted among the children of God. Prizing this great privilege, and knowing in whose power we must trust to "continue in this state of salvation unto our life's end," we pray that we "may *daily* be renewed by his Holy Spirit." And as we opened our prayer, by speaking of Christ's taking *our nature* upon him, so we conclude, acknowledging him also in his *divine* nature; our prayer is offered through "the same our Lord Jesus Christ, who *liveth and reigneth* with thee and the same Spirit, ever one God, world without end."

The Epistle—*Heb.* i. 1.

In this portion of Scripture we have a sublime description of the divine character of Jesus, as spoken of, in times past, unto the fathers, by the prophets—as appointed Ruler of all things—as the Maker of the worlds—the brightness of God's glory—the express image of his person—upholding all things by the word of his power, and after having, by himself, purged our sins, sitting at the right hand of the Majesty on high. He is described, with all the powers and attributes of the Almighty, as God, whose kingdom is for ever, and who can never be changed.

The Gospel—*John* i. 1.

The same great doctrines are established from St. John's Gospel. His rejection by the Jews is declared, and the new birth of those who are willing to receive him, and who enter into covenant with him, is asserted. We have also here the assurance of the word of God, confirming the declaration of the collect, that he took our nature upon him, that "the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father,) full of grace and truth."

"From the representation which this day's gospel contains, of 'the great mystery of godliness, God manifest in the flesh,' (1 Tim. iii. 16,) many duties result. 1. Let us admire and adore the infinite goodness of God in this astonishing condescension, that he, who was one with the Father, and of the same divine nature with him, should stoop so low as to assume our human nature, with all its weaknesses and infirmities, for us men, and for our salvation. 2. Let us contemplate the infinite power and unsearchable riches of divine wisdom in this transaction, that God should find out a way to reconcile sinners to himself, by his Son's taking upon him sinful flesh, and thereby giving satisfaction in the same nature that offended; by which means justice and truth have met together, and righteousness and peace have kissed each other. 3. From the Word's having been made flesh, and having dwelt among us, let us learn to preserve our nature more pure and undefiled from fleshly lusts, considering how highly that nature has been honored by a union with the Godhead.

"Lastly, let us celebrate this mysterious union of our nature with his, in that holy sacrament of Christ's body and blood, ordained on purpose for a memorial of it. The Word was made flesh, that he might make us partakers of his Holy Spirit, which is conveyed to us in that holy feast appointed for that end; and shall we refuse to remember and rejoice in that atonement? Rather let us take the cup of salvation, and call upon the name of the Lord, who thus humbled himself for our exaltation; let us compass his altar with praises and thanksgivings, and offer ourselves to him, who thus freely offered and united himself to us; that, being made one with him, we may for ever dwell in him, and he in us."—(*Dr. Hole.*)

SECOND SUNDAY IN ADVENT.

Blessed Lord, who hast caused all holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them; that, by patience and comfort of thy holy word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.

"The collect for the first Sunday in Advent teaches us to commence our preparation with a petition for God's grace, for the *general* and *comprehensive* purpose of enabling us 'to cast off the works of darkness,' and to assume all the Christian virtues and qualifications designated by St. Paul as the 'armor of light.' To this the collect for the second Sunday in Advent will be found an appropriate sequel; another, and a well-connected link, in the chain of preparation.

"He who has begun by praying for grace, and by earnestly resolving to cast off the works of darkness, and to put on the armor of light, has begun well: but he has *only begun*. *General* resolutions to amend and advance toward Christian perfection will not alone produce any essential improvement. They will, in all probability, end in our doing nothing, unless we enter into the details of them, and fix at once upon the means of carrying them into effect. The man, therefore, who seriously and sincerely intends to co-operate with the grace of God, for which he prays, 'to cast off the works of darkness, and to put on the armor of light,' must not content himself with general resolutions. He must minutely acquaint himself with the nature of those works he is to cast off, and of that armor he is to assume. He must take a view of the difficulties he will have to encounter, and of the means of overcoming them. He must understand the strength of the enemy with whom he has to contend, and his own particular weakness, which it will be necessary to guard. He must know what assistance he is to expect; he must confirm his faith; he must invigorate his hope; that he may be encouraged to persevere strenuously in his important work, and not be daunted or depressed by any sufferings, difficulties, or trials, by which his path may happen to be obstructed. Whither is he to resort for information, and for the supply of his necessities in all these respects? Whither, but to the Scriptures; which are 'able to make us wise unto salvation through faith which is in Christ Jesus.'" 2 Tim. iii. 15-17.—*Sermons by Editor.*

The opening address of the collect is an expression of humble gratitude to God, who "caused all holy Scriptures to be written for our learning." We then pray that we may so use, meditate upon, and apply them, that we may not only "embrace," but "*hold fast*," the blessed hope of everlasting life, which he has given us in our Saviour Jesus Christ.

The prayer of this collect ought to be offered up, not only in Advent, but whenever we take up our Bible; and we should read the Bible with a desire to do our own endeavors to promote the objects for which we pray. We should read it with faith and reverence—ready to submit explicitly to its directions—with impartiality, not wishing to excuse, or to make reservations in favor of some beloved habit or sin; but with a sincere determination to put its precepts into practice at whatever sacrifice or labor it may require.

"To this end," says Mr. James, "we are to *hear* them, as read and explained by the appointed ministers of Christ.

"Then, for the better understanding the Scriptures, thus heard, we are afterward, according as we are able, to *read*, *mark*, *learn*, and *inwardly digest* them.

"Now these *four* terms very clearly show the natural progress of religious knowledge in the humble and diligent inquirer after truth.

"1st. He *reads*, in obedience to the divine command, 'Search the Scriptures; for in them ye think ye have eternal life.' Hence, he dare not neglect to read and study those Scriptures; because he would then disobey, and consequently offend, his heavenly Father. He reads these sacred oracles, because he knows there is no other safe guide for his daily conduct—no other unfailing resource in time of need—no other sure refuge from the storms of life. In his closet, therefore, and with his family, he begins every day with reading the word of God.

"2dly. He *marks* what he reads; that is, he observes wherein the several dealings of God with man can be applied to *himself*—either when he needs his faith to be strengthened, or when he requires patience or comfort under any trouble, whether of mind, body, or estate. He is like one who, having found some favored spot whereon the healing plant doth grow, or the fruitful tree doth flourish, *marks* it, as a place whereunto he may always resort, find medicine to heal his sickness, and refreshment to keep his soul in life. By such *marked reading*, with a teachable spirit, he,

"3dly, *learns* there his duty, in prosperity and adversity, in health and in sickness, in life and in death. He learns that, as in God is his strength, so, also, that from the Spirit of God only he can find safe guidance and protection. He proceeds, accordingly, by diligent prayer, to ask for that Spirit, and by diligent endeavor to co-operate with its aid: reading that he may learn, and praying that what he learns he may apply.

"This holy exercise of himself will draw forth the sting of sin, and so deeply fix in his mind the obligations of a Christian life, in conformity with the revealed word, that he may very properly be said,

"4thly, *inwardly* to *digest* the word—the 'bread of life'—making it a part of himself, as it were—inasmuch as he makes it the principle of all his actions, and the spring of all his motives: *that*, which gives vigor to *resolve* upon a holy course, and strength, day by day, to *persevere* in it even to the end."

ORDER VERSUS IRREGULARITY, AN INCIDENT.

We occasionally enjoy the rich treat of a conversation with some of the parishioners or friends with whom we were wont, in former years, to have daily intercourse. From these we sometimes, in our inquiries respecting the persons and places that will always abide in our memory and heart, have facts stated to us of the most interesting kind. One such, communicated to us only a few days since, we will now record upon the pages of the Visiter; for sure we are, though it be but one of *many* of a similar nature that might be adduced, it will afford some gratification to our readers.

After our friend had answered many of our interrogatories, he observed, "You recollect——, and that when you had charge of our parish, he was a Methodist; now he is a communicant in our Church." Surprised and delighted at this intelligence, the individual referred to being always esteemed a remarkably prudent, discreet, and pious man, and by no means "given to change," we asked how it happened that the change in this particular instance had been brought about. "Why," continued our friend, "this is the account he gave me when I asked him about it: 'You know,' he observed, 'I used to go now and then with you, and I don't know but that I thus was spoiled for my own Church. I had heard that you were all nothing better than formalists; and hardly one step removed from the Roman Catholics. But I confess I was always pleased, and thought myself improved when I attended your church. I liked the order and solemnity that I discovered prevailing with you. I have nothing against my Methodist brethren: but then, you know, I have always been, or tried to be, a systematic man: I love order—and I don't like changes in public worship. Sometimes, when I attended my own church, I have been surprised by some sudden outbreaking of a disposition to pray or praise, when no such act was anticipated; and then again, the person leading the devotions is often interrupted by others with audible groans, or the calling out, "Amen," or shouting "Glory to God," before the exercise is concluded: and when I have returned, after having been compelled to be absent for a length of time from meeting, I have too often found so many changes had been made by our folks, I hardly knew where I was. In short, I never could tell any thing about what was to follow, in our mode of worship. My mind was too much either in a state of suspense or confusion. But it is not so with you. Let me be absent, no matter how long from your church, I always find, on my return, every thing just as I left it. No disorder, no confusion, no contention, no noise, no new-fangled ways or notions. I can take up my book and follow the minister throughout the whole service; I can have my family in the same seat with me, and can unite with them and the rest of the congregation in performing the service. I tell you what, your way does seem the best, the most natural, the most reasonable, the most like worship, and I have made up my mind to go to your church altogether!'"

This, I need not add, he has continued to do ever since he held this conversation with his friend. He has moreover been confirmed, and had his name entered on the parish register as a communicant. Long may he be spared to enjoy the edifying spiritual exercises of the fold with which he has now connected himself, and continue to show forth, as he now does, the power of godliness in his soul; and when removed from the Church on earth, may he be received into the temple without hands, eternal in the heavens.—*Sunday School Visiter.*

From the (Utica) Gospel Messenger.

ST. PAUL'S, HOBOKEN.

The following is in the happiest style of the Missionary. Truly may we say, "God is loving unto Israel;" and the proof of it is seen in the fulfilment of the prediction—"In the day of thy power shall the people offer thee free-will offerings with a holy worship."

On Tuesday, November 1, All Saints' Day, Bishop Doane consecrated St. Paul's Church. The request of the vestry was read by the rector, the Rev. J. M. Ward; the sentence of consecration by the Rev. John Croes, rector of Christ Church, New Brunswick; morning prayer by the Rev. Lewis P. Bayard, rector of St. Clement's Church, New York, and the Rev. Benjamin Dorr, Domestic Secretary of the Board of Missions; and the ante-communion service by the Right Rev. Dr. Onderdonk, Bishop of New York. The sermon was preached by Bishop Doane. There were also present the Rev. Mr. Davies, of this Diocese, the Rev. Dr. Berrian, and the Rev. Messrs. Jones, Fitch, and Marcus, of the Diocese of New York, and the Rev. R. B. Croes, of the Diocese of Virginia. St Paul's Church is a neat, beautiful, and commodious structure, well adapted to the present wants of the congregation; but designed, doubtless, at no distant period, to give way to the larger edifice which will be required by the increase of the beautiful town which it adorns. Two years ago, when the missionary appointed by the Bishop first visited the station, but a single worshipper besides himself was present. The corner-stone was laid by the Bishop on the day after the last Convention of the Diocese—about five months since. A beautiful circumstance in its history has been the readiness with which its furniture and ornaments have been supplied, as "free-will offerings." A rich and massive, but perfectly simple service of communion plate is the gift of one lady; a beautiful Oxford Bible, and Prayer-books to match, supply the desk, pulpit, and chancel, by the tasteful liberality of another; one supplies the hangings, another the carpets, another the lamps and branches; an organ is forthcoming from an unknown source, and chairs for the chancel from another. We admire these family feelings, this domestication, as it were, of the house of God, in the homes and hearts of the people. The gifts themselves are of more value because they are gifts, and they bring a blessing down upon the heart that prompts and the hand that gives. It was so in older and in better years, when the Church had less to do with buying and selling—when, though the Church, not *of*, was *in* the world, the world had not so much the mastery in the Church. It never was heard of then, that a font or a service for the table of the Lord was a purchase. Men gave themselves first to him, and then they kept back nothing that they had. "The people willingly offered themselves."

From the Advocate of Education.

CLASSICAL EDUCATION.

A more formidable objection has been urged against a classical education, as tending to corrupt the minds of the young, and to lower the tone of their moral feelings, by rendering them familiar with the gross mythology of the heathens, and the licentious effusions of their poets; and by directing their admiration toward heroes and sages whose conduct and whose principles were, in many respects, at variance with the pure and gentle spirit of Christianity. "However," it has been said, "the study of the classics may have opened the understanding, enlarged the views, and elevated the sentiments of men, it is to be feared that many prejudices have flowed from the same source, which are inconsistent with the spirit of the religion which we profess; prejudices that are inimical to that spirit, at variance with the whole tenor of our Saviour's precepts, and the cause of a perpetual and manifest inconsistency between the practice and profession of Christians. These prejudices have thrown a shade of ignominy over the mild glories of humility, meekness, and mercy; and exalted pride and revenge into the rank of virtues. They have substituted the love of glory for the love of truth, emblazoned the crimes of ambition with the lustre of renown, and taught men to prefer the applause of a giddy multitude to the approbation of God. By introducing false associations of regard and preference, with adventitious circumstances altogether foreign to the moral character, as learning, strength, valor, power, &c., they have destroyed the just criterion of human worth, and given to situation, which marks the nature of the duty to be performed, that respect which is morally due to the just performance of duty. They have gratified the pride of man at the expense of his virtue." Were these the necessary or the probable effects of the study of ancient literature, we can conceive no advantages by which they could possibly be compensated. But the charge, if not altogether groundless, is certainly much broader than facts will support. We shall admit that there are many very exceptionable passages in the captivating poems of antiquity; that the ancient heroes possessed many qualities worthy of reprobation; and that the ancient philosophers held opinions, and enjoined practices, altogether repugnant to the spirit and doctrines of revealed religion. But are our own poets, or, indeed, the poets of any nation, more distinguished for their purity? Do our own histories record deeds more elevated, or delineate characters more perfect? Nay, are the works even of our philosophers less chargeable with error, or less exceptionable in morality? The indiscriminate perusal of the classics would certainly be pernicious; would not the indiscriminate perusal of English authors be equally hurtful? Would you deny your pupil the privilege of reading his own language, because there are English books of an immoral tendency? Would you lock up from him the history of his own country, because, with the virtues which will command his admiration, are connected qualities which it would be improper to imitate? Would you debar him from the regions of philosophy, because, while pursuing the road to truth, he may occasionally be tempted into the path of error? or because, amidst the fruits and flowers by which, every step he advances, he is charmed and invigorated, there may be some that bloom but to deceive, that allure but to destroy? The teacher of the classics, as well as the teacher of English, has the power of selection; and where, except in the sacred volume, can be found finer precepts of morality, recommended by more captivating elegance, than in the writings of the poets and philosophers of ancient Greece and Rome? Where can be found deeds of nobler generosity, of more magnanimous heroism, of sublimer virtue, than the ancient historians record? Let every teacher impress on the minds of his pupils a deep respect for revelation, and accustom them to refer, on all occasions, to the divine law as the standard of morality. Thus directed, they may expatiate with safety over classic ground; nor can there be a more delightful, or more improving exercise, than to trace the various systems of the ancient sages, and, while we mark the approaches of human wisdom and virtue toward the perfect system of the Gospel, to gather new materials for gratitude to the divine goodness, which has revealed, even to the most simple, those important relations and duties which the wisest men, in the most enlightened nations, were unable to discover. Even Mr. Locke recommends, that, in the education of a gentleman, Cicero's Treatise *De Officiis* should be studied along with the Bible, as his best guide in the science of ethics.

From the (Utica) Gospel Messenger.

THE MINISTRY OF CHRIST.

The Ministerial Character of Christ practically considered. By Charles R. Sumner, D. D., *Bishop of Winchester.* A new edition, revised and enlarged. London. 1835.

The practical and important subject of this work claims for it more than ordinary consideration; and our readers will be gratified by our reviewing it at some length, though a short review of the former edition has already appeared in our journal. The character of the author, and his known experience in all the duties of a Christian minister, place the volume beyond our criticism: we shall not, therefore, notice the few expressions to which we might except, but offer a general outline of its nature and arrangement; a task, however, by no means easy, from the extensive range of subject which it embraces, and the richness and variety of its illustrations.

Powerfully as the ordination service sets forth the importance of the ministerial office, the words of God, which every minister should feel to be addressed to himself, are yet more awfully impressive: "Son of man, I have set thee for a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, BUT HIS BLOOD WILL I REQUIRE AT THINE HAND!"

Our own observation fully confirms this fearful view of the clergyman's responsibility; for we see how greatly the character of a whole parish depends upon him. Is he faithful, zealous, and prudent; apt to teach; in all things an example? Blessings spring up around him. Is he, though not immoral, yet careless and worldly? His influence is a blight upon the souls of the people. An idle, a vain, a covetous, an ambitious clergyman—what words can express the mischief he creates, and the guilt that he incurs?

He who makes himself responsible for the salvation or perdition of souls, by taking upon himself the vows of God, surrenders, by the very act, all title to slothful ease and self-indulgence. While the shepherd takes his pleasure the sheep are wandering, and the wolf riots in his prey. Other men may retrieve the consequences of their negligence; but to the clergyman nothing remains but unavailing regrets. No pleasure for him but that which may be found in his duty. From the day he puts his hand to the plough, to that when he shall give account to the Master, his life must be filled with determined exertion and resolute self-denial. By fervent prayer, by constant watchfulness, by holy jealousy, by unceasing labors, he must in all things approve himself both to God and man: no rest for him but in heaven.

Yet, if the duty be thus arduous, and the charge weighty, he is not left to perform and sustain it alone. The office he bears is conferred with the power of the Holy Ghost; and his Lord and Master, even Christ, in sending him forth invested with his own authority, hath left for his encouragement the promise of his own present help, and for his guidance the example of his own ministry.

I. For though our Lord came chiefly as a Redeemer, yet was he also a prophet and teacher, "The true light, that lighteth every man that cometh into the world;" surpassing the most distinguished prophets who had gone before him in the scope and variety of his instructions, as much as he excelled them in the nature and dignity of his person. For the objects of their mission were limited; but his revelation was universal, complete, and final. He made known the divine will as none but the only-begotten Son, who is in the bosom of the Father, could display it. He showed forth the divine character, the excellence of its glory, its unspeakable goodness, and perfect love, as no inferior messenger could display it. The most highly favored of God's messengers and prophets cannot compare with him, whether in personal majesty and authority, or in the fulness and constancy of divine illumination. In all things he hath the pre-eminence. And as the purposes and dispositions of a king are seen in the conduct of his ambassador, so in the deportment and message of Christ, God is presented to us under a form and character which encourages us to draw near,—a forgiving Father, full of mercy and love toward his erring children,—a Saviour reconciled by an expiatory sacrifice of his own appointment.

Still he sustains his office of teacher as long as we stand in need of his heavenly aid. Still he speaks to us by his appointed ministers; with whom, according to his parting declaration, he is, even to the end of the world. Sent forth to their work in his strength, and with the assurance that he will glorify himself in their weakness, while they have his word and message faithfully to deliver, they have also his example to observe and imitate; an example, not like that of man, in whom distinguished virtues rarely exist without some alloy of kindred infirmities, and who can rarely display a happy union of opposite excellnces, but one in all things perfect.

From the Protestant Episcopalian.

EXCERPTS.

Life is but short, no time can be afforded but for the indulgence of real sorrow, or contests upon questions seriously momentous. Let us not throw away any of our days upon useless resentment, or contend who shall hold out longest in stubborn malignity. It is best not to be angry; and best, in the next place, to be quickly reconciled.—*Dr. Johnson.*

On parent knees, a naked, new-born child,
Weeping thou sat'st, while all around thee smiled;
So live, that sinking in thy last, long sleep,
Calm thou may'st smile, when all around thee weep.

From the Persian, by Sir William Jones.

Nothing deserves more compassion than wrong conduct with good meaning; than loss or obloquy suffered by one, who, as he is conscious only of good intentions, wonders why he loses that kindness which he wishes to preserve.

Dr. Johnson.

Sir Walter Raleigh's epitaph, written by himself on the evening previous to his execution:—

Even such is time, that takes on trust
Our youth, our joys, our all we have,
And pays us but with age and dust;
Who, in the dark and silent grave,
When we have wandered all our ways,
Shuts up the story of our days!
But from this earth, this grave, thisdust,
The Lord will raise me up, I trust.

Conclusion of Sir Thomas More's address to his judges, after sentence of death had been passed upon him:—

"My lords, more I have not to say, but that like as the blessed Apostle St. Paul, as we read in the Acts, was present, and consented to the death of St. Stephen, and kept the clothes of them that stoned him, and yet they be both twain compeers, and holy saints in heaven, and shall continue there friends together for ever; so, I verily trust, and heartily pray, that though your lordships have on earth been my judges to my condemnation, we may yet hereafter meet in heaven to our everlasting salvation."

The duty of the forgiveness of injuries, so beautifully exemplified in the life of Bishop Boulter, induced one of his friends to write the following lines after his death:—

Some write their wrongs in marble—he more just,
Stoop'd down serene, and wrote them in the dust.
Trod under foot; the sport of every wind.
Swept from the earth, and blotted from his mind;
There, buried in the dust, he bade them be,
And grieved they could not 'scape the Almighty eye.

O thou blessed God, by whose protection I have been preserved to the close of another day, teach me to look forward to the end of all things. I am admonished by the silence of the present hour to stand prepared for that night when the noise of this busy world shall be heard no more. Oh let not that awful night overtake me before the great business of life it done; but since thou hast in great mercy to my soul given me a day of salvation, let me not sleep as do others, but watch and be sober. And whatsoever my hand findeth to do let me do it with all my might; ever remembering that there is no work, nor device, nor knowledge, nor wisdom in the grave whither I am going.—*Bean.*

Di pieta, d'aita indegno
A ragion se stesso rende
Chi di se cura sol prende,
Chi soccorso altrui non da.
Questa innata alterna cura
Giusta legge èdi natura:
La prescrive a ognun che vive
La pietosa umanità. *Metastasio.*

TRANSLATED.

A kind regard for other's woes
Is nature's just behest;
And pity pleads her tender claim
In every human breast;
He then whose cold, unfeeling heart
Disowns her genial power,
No sympathizing voice shall hear
To soothe his troubled hour.

Un sermon en France est un longue déclamation, scrupuleusement divisée en trois points, et recitée avec enthusiasme. En Angleterre un sermon est un dissertation solide, et quelquefois, seche qu'un homme lit au peuple sans geste et sans aucun éclat de voix. En Italie c'est une comédie spirituelle.

THE REV. JOHN WESLEY AND THE MILITARY OFFICER.

John Wesley having to travel some distance in a stage-coach, fell in with a pleasant-tempered, cheerful, well-informed officer. His conversation was sprightly and entertaining, but frequently mingled with oaths. When they were about to take the next stage, Mr. Wesley took the officer apart, and, after expressing the pleasure he had enjoyed in his company, told him he was thereby encouraged to ask of him a very great favor. "I would take a pleasure in *obliging* you," says the officer, "and I am sure you will not make an unreasonable request." "Then," says Mr. Wesley, "as we have to travel together for some time, I beg, that if I should so far forget myself as to swear in your company, you will kindly reprove me."

The officer immediately saw the motive, and felt the force of the request, and smiling, said, none but Mr. Wesley could have conveyed a reproof in such a manner.

The remainder of the journey gave no occasion for the officer to comply with the preacher's prayer, nor to the latter to complain of one oath from the officer.

SCHOOL

The Rev. W. F. Walker having removed to Troy, opened his school for boys on the 28th instant. The school is conducted in strict subservience to the principles and interests of the Protestant Episcopal Church. *Terms*, for boarders, and every thing found them, $200 per year; for day scholars, and books and stationary found them, $12 per quarter.

Troy, Nov. 29, 1836. W. F. Walker.

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